THE

BRITISH CRITIC,

For JULY, 1803.

Antequam arma inciperent, miſêre legatos amicitiam memoraturos et manſura hæc, ſi nullo novo onere tentarentur: ſin, ut victis, ſervitium indiceretur, eſſe ſibi ferrum, et juventutem, et promptum libertati aut ad mortem animum. TACITUS.

Before they took up arms, they ſent ambaſſadors, reminding them of their alliance of friendſhip, to which they would adhere if annoyed by no new oppreſſion; but, if they were threatened with ſervitude as a conquered people, they had arms and a band of youth who had nothing to chooſe between liberty and death.

ART. I. *Willis' Survey of St. Aſaph, conſiderably enlarged, and brought down to the preſent Time; with the Addition of the Names of Canons and Vicars Choral of the Cathedral, and the Incumbents of the different Pariſhes in the Dioceſe, from the earlieſt Dates, with Memoirs of ſome of them; alſo a ſecond Appendix, containing an Hiſtorical Account of the different Archbiſhoprics, Biſhoprics, Religious Houſes, Colleges, Dignities, London Churches, &c. referred to in the Body of the Work. With the Life of the Author prefixed. In Two Volumes. By Edward Edwards, A. M. Vicar of Llanarmon, in Yale, and Curate of Wrexham, in the Dioceſe of St. Aſaph.* 8vo. 18s. Painter, Wrexham; Baynes, London. 1801.

THIS new edition of a rare and valuable work contains ſo much additional and important matter on the ſubject it profeſſes to diſcuſs, that we willingly aſſign it a place of particular diſtinction. The new information which is to be found in theſe volumes comprehends a Letter from the author to Dr. Liſle,

Biſhop of St. Aſaph; a detailed Life of Browne Willis; a continuation of the Biſhops, from No. 55 to the late Dr. Bagot; an account of the Deans, from Dean Stanley to Dean Shipley, ſon of Biſhop Shipley; the ſeries of Prebendaries, from 1204 to the preſent period; a liſt of the Canons, Vicars Choral, Chancellors, names of the Incumbents of the ſeveral Pariſhes of the Dioceſe, with a very long ſecond Appendix, of more than one hundred pages, containing a large quantity of very intereſting matter concerning the Archbiſhoprics, Biſhoprics, Religious Houſes, &c. &c. referred to in the body of the work.

Of the celebrated antiquary Browne Willis our information is very ſcanty, and confined principally to what appears in the anecdotes of Bowyer, and the more ſatisfactory account read to the Society of Antiquaries in 1760, by Dr. Ducarel. From this we give a ſhort extract.

"After an induſtrious and well ſpent life, this uſeful gentleman died at Whaddon Hall, February 5, 1760. He expired with great eaſe, and without the uſual agonies of death, and was buried the eleventh of that month in Fenny Stratford Chapel, and lies under a white marble ſtone enchaſed with black, the inſcription on which was left by himſelf. He left particular directions, as to his funeral, and deſired that no perſon might be invited to it, except the mayor and aldermen of Buckingham, to each of whom he left his firſt volume of "NOTITIA PARLIAMENTARIA," and a ſmall legacy beſides. Mr. Cole*, Rector of Bletchley, Mr. Francis, Miniſter of Fenny Stratford, and Mr. John Gibberd, Curate of Whaddon, attended in a mourning coach, and near ſixty of his neighbours and tenants on horſeback. The inſcription which he left was the following.

Hic ſitus eſt
BROWNE WILLIS, Antiquarius,
Cujus Avi clmi: æternæ Memoriæ,
Thomæ Willis, Archiatri totius Europæ celeberrimi
Defuncti die Sancti Martini, A. D. 1675,
Hæc Capella exiguum Monumentum eſt.
Obijt 5° Die Feb. A. D. 1760,
Ætatis ſuæ 78.
O Chriſte, Soter & Judex,
Huic Peccatorum primo
Miſericors & propitius eſto.

"His character was handſomely repreſented, with a juſt regard to a decent impartiality, in the eloge read before the Society of Antiquaries, in theſe terms.—As to his character; this learned Society, of which he was one of the firſt revivers, and one of the moſt induſtrious members, can bear me witneſs, that he was indefatigable in his reſearches: for his works were of the moſt laborious kind. But what

* Many particulars relating to Mr. B. Willis are contained in the papers of Mr. Cole, now in the Britiſh Muſeum. *Rev.*

enabled him, beſides his unwearied diligence, to bring them to perfection, was his being bleſſed with a moſt excellent memory. He had laid ſo good a foundation of learning, that though he had chiefly converſed with records, and other matters of antiquity, which are not apt to form a polite ſtyle; yet he expreſſed himſelf, in all his compoſitions, in an eaſy and genteel manner. He was, indeed, one of the firſt who placed our eccleſiaſtical hiſtory and antiquities upon a firm baſis, by grounding them upon records and regiſters: which in the main are unexceptionable authorities.

" During the courſe of his long life, he had viſited every cathedral in England and Wales, except Carliſle: which journey he uſed to call his pilgrimage. In his friendſhips, none more ſincere and hearty, always communicative, and ever ready to aſſiſt every ſtudious and inquiſitive perſon. This occaſioned an acquaintance and connection between him and all his learned contemporaries. For his mother, the Univerſity of Oxford, he always expreſſed the moſt awful reſpect and the warmeſt eſteem.

" As to his piety and moral qualifications; he was ſtrictly religious, without any mixture of ſuperſtition or enthuſiaſm, and quite exemplary in this reſpect. And of this, his many public works in building, repairing, and beautifying of churches, are ſo many ſtanding evidences. He was charitable to the poor and needy; juſt and upright towards all men. With regard to himſelf, he was remarkably ſober and temperate; and often ſaid, that he denied himſelf many things that he might employ them better. And indeed he appeared to have had no greater value for money, than as it furniſhed him with opportunities of doing good."

" He was ſucceeded in the family eſtate by his eldeſt grandſon, who became his heir upon the death of his ſon, Thomas Willis, which happened before his own.

" This gentleman was born in 1710, married, September 3, 1735, Anne, daughter of John Hulme, Eſq. of the pariſh of Eccles in Lancaſhire, and by her had his eldeſt ſon Thomas, born February 11, 1738, to whom his grandfather, having appointed him his ſole executor, left all his pictures and books, &c. except " *Rymer's Fœdera*," in ſeventeen folio volumes, which he bequeathed to Trinity College, Oxford, and the choice of one book to the Rev. Francis Wiſe, who, upon the completion and eſtabliſhment of the Radclivian Library, in that noble ſeat of learning, was appointed firſt librarian." P. 7.

The ſhort biographical account of Biſhop Hallifax may ſerve to ſhow the manner in which the Supplement to this part of the work has been conducted.

" Samuel Hallifax, LL. D. and D. D. was born at Mansfield, Derbyſhire, eldeſt ſon of Mr. Samuel Hallifax, by Hannah, daughter of Mr. Jebb, of Mansfield, by which means he was firſt couſin of Sir Richard and Dr. J. Jebb. He was admitted at Jeſus College, Cambridge, at a very early age, where he proceeded A. B. in 1744, and A. M. in 1747, he removed to Trinity Hall (where are only two Fellowſhips in Divinity) and proceeded LL. D. in 1764. He was many years Arabic Profeſſor at Cambridge, which he reſigned in

1770, and was then made Regius Profeſſor of Civil Law at Cambridge, and in 1775 was created D. D. by mandate. In the ſervice of his Profeſſorſhip, he acquired ſome eminence by a work intituled "An Analyſis of the Civil Law." He was Chaplain in Ordinary to his Majeſty: Maſter of the Faculties in Doctors' Commons, worth £.400 a year, in which he ſucceeded the late Dr. Topham. The late Mrs. Galley, relict of Dr. Galley, Prebendary of Glouceſter, and mother of J. Galley Knight, Eſq. M. P. and Fellow of Trinity Hall, Cambridge, rewarded his eminent ſervices in the cauſe of religion with an unſolicited preſentation to the valuable rectory of Worſop, Nottinghamſhire. He was maſter of Jeſus College, Cambridge, which he reſigned upon being advanced to the See of Glouceſter on the tranſlation of the Honourable Biſhop Yorke to Ely in 1781, and from thence he was tranſlated to St. Aſaph upon the death of Biſhop Shipley in 1787. He was F. S. A. His Lordſhip publiſhed fourteen ſingle Sermons, a volume upon the Prophecies concerning the Chriſtian Church, and in particular concerning the Church of Rome, in Lincoln's Inn Chapel at the Lecture of the late Biſhop Warburton of Glouceſter. An Analyſis of the Roman Civil Law, in which a Compariſon is occaſionally made between the Roman Laws and thoſe of England, being the heads of a Courſe of Lectures publickly and with great celebrity read by him in the Univerſity of Cambridge in 1774. He was a prelate of great knowledge, and of great ability, an incomparable civilian, and an extremely acute public ſpeaker.

"His Sermons at Biſhop Warburton's Lecture are much eſteemed, his Analyſis of Biſhop Butler's Analogy (a book entirely abſtruſe and metaphyſical) annexed to the Charge he publiſhed of that Biſhop to his clergy, is written with great elegance of ſtyle, as well as with much profundity of thinking. He was alſo editor of Ogden's Sermons, to which, and the Analogy, he prefixed vindicatory and unanſwered Prefaces.

"Biſhop Halliſax was the firſt Engliſh Biſhop that was tranſlated to St. Aſaph, and the ſecond that was tranſlated to a Biſhopric in North Wales: Biſhop Cecil was the firſt who was tranſlated from Briſtol to Bangor in 1734." P. 162.

The ſecond Appendix, which, as has been obſerved, is of conſiderable intereſt and extent, ſufficiently juſtifies the attention we have paid to this publication. It is illuſtrative of the various ſubjects alluded to and diſcuſſed with more or leſs detail in the body of the work.

The following account of the Biſhopric of Durham contains much new information.

"BISHOPRIC OF DURHAM.

"Upon the Archbiſhopric of York being vacant, by the abſence of Paulinus, Oſwald, newly inveſted in the kingdom of North-Humberland, procured one Aidanus, in 635, to come out of Scotland to inſtruct the people. He ſeated himſelf in Lindisferne, or Holy Iſland, in the ſea coaſt of North-Humberland, and governed as Biſhop all the northern parts of it, which had been formerly under the juriſdictio

diction of Paulinus ſeventeen years. After him ſucceeded Finanus, Colman and Tuda, who dying of the plague in 665, the See of Lindisferne was vacant, till 678, when Cedda and Wilfrid, Archbiſhops of York, governed all theſe parts again, till Theodore, Archbiſhop of Canterbury, envying Wilfrid his greatneſs, perſuaded King Edfrid to divide the northern juriſdiction into four biſhoprics, one at York, another at Lindisferne, another at Hagulſtad or Hexham, theſe in England, and the fourth at Whitehern or Candida Caſa among the Picts. Wilfrid, being overborne, leaveth his Archbiſhopric, and Boſa was placed at York, Æta at Lindisferne, and Tumbert at Hagulſtad, in 687. Wilfrid returneth, Tumbert was dead in the mean time and Æta alſo, who had exchanged Lindisferne with Cuthbert for Hagulſtad, and John was ſitting there. Boſa and John were expelled; and by the reſignation of Cuthbert and their expulſion, Wilfrid re-obtained all the juriſdiction: but, three years after, upon the king's diſpleaſure, Wilfrid was forced to leave all again, and Eadbert in the mean time was preferred to Lindisferne, and Boſa and John reſtored. After ten years, Oſwald coming to the kingdom, reſtored Wilfrid to Hagulſtad, Eadfrid being dead, where he alſo died four years after. At Hagulſtad, or Hexham, the ſee ſtood above one hundred years. Eleven biſhops enjoyed it ſucceſſively, and then by reaſon of the ſpoil and rapine of the Danes it was diſcontinued. Hexham, in William of Malmeſbury's time, was a poor village, and the juriſdiction of it then added to the ſee of York. From this time Hexhamſhire was held to be a fee of the archbiſhopric and had reputation of a county Palatine, but taken from that ſee by King Henry the Eighth, 37, c. 16, and by authority of parliament united to the county of North-Humberland. The ſee continued at Lindisferne to the time of Eardulph, who entered about 854, and removed the ſee to Cheſter on the Street. Upon his death Aldwin ſucceeded in 890, and finding that the biſhops and monks had been driven thence by the mercileſs fury of the Danes, who raged here extremely about 800, had wandered up and down from place to place; and not finding any place where they might repoſe themſelves in ſafety, ſat themſelves down at Durham in 995, where it has ever ſince continued. The church here is dedicated to St. Cuthbert, the ſixth biſhop of Lindisferne, a man of ſpecial renown for piety, whoſe reliques, the ſaid biſhops carried up and down with them in all their wanderings, till at the laſt, they were depoſited in this church, as in a place of reſt and ſafety. The foundation of the church laid by Aldwin was taken down by William de Carileſo, about the firſt entrance of the Normans; that now ſtanding, was begun by him in the place of it, and finiſhed by Ranulphus Flambard his next ſucceſſor. Somewhat has ſince been added to it by Biſhop Fernham and Thomas Welſcomb, prior of it about 1242. Nor did St. Cuthbert only give name to the church, but to all that country, which is now called the Biſhopric of Durham, and anciently was called St. Cuthbert's Patrimony. For upon him, and his ſucceſſors in that ſee, was all the country between Teis and Tine, conferred by Alfred King of England, which donation was confirmed, and in part increaſed by his ſucceſſors, Edward Athulſtan and Canute the Dane. So fortified it was with privileges and royal grants, that at the coming in

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of the Norman Conqueror, the Biſhop was reputed a Count Palatine, and did engrave upon his ſeal *an armed chevalier, holding a naked ſword in one hand, and in the other the Biſhop's arms.* It was once adjudged in law, that the biſhop was to have all forfeitures and eſcheats within the liberties, ut Rex habet extra, as the kingdom of England had without. But theſe privileges and immunities were, in part, impaired by the ſtatute of King Henry the Eighth, 27, c. 25, and altogether with the lands and whole rights thereof, conferred upon the crown by Act of Parliament, in the laſt year of the reign of King Edward the Sixth; but in the ſecond Parliament of Queen Mary's reign the Act was totally repealed, and a reviver made of the ſaid late diſſolved Biſhopric, and all the royalties thereof.—*Queen Mary* I. *Chapter* 6.—It was a kind of royalty ſubordinate to the crown, and was, by way of eminence, ſtyled the Biſhopric. As for the eccleſiaſtical juriſdiction, the dioceſe contains the County of Northumberland, and that which properly and diſtinctly is entituled the Biſhopric of Durham, each of which has an Archdeaconry of its own. That of Durham was erected in 1080, Leobwyn being the firſt. He was the chief cauſe of the murder committed by Biſhop Walter's ſervants upon one Leulfus, who had married Algitha, the daughter of Aldred, ſome time Earl of Northumberland, from whom Lord Lumley is lineally deſcended, as I am informed in Godwin. This Leulfus, reſiding at Durham, for mere devotion, ingratiated himſelf ſo much into the Biſhop's favor, that he was admitted into a great intimacy with him. This excited the envy and jealouſy of Leobwyn, who was Archdeacon and Chaplain, that at a court before the Biſhop, Leobwyn, as was uſual, gave Leulfus ill ſpeeches, which he not being able to bear, as he had often before done, "*Furor ſit ſæpius læſa patientia,*" to uſe the words of Godwin, "anſwered this ſawcy Chaplain ſomewhat more roundly than he accuſtomed;" whereupon, calling Gilbert a kinſman of the Biſhop, who managed the temporal government of the dioceſe, perſuaded him, with a number of men, to murder Leulfus in the night, in his own houſe. In conſequence of which the Biſhop, with all his retinue of 100 men, excepting two Engliſhmen, ſervants (the reſt being Normans) were ſlain at Goatſhead, as he ſat keeping of court, where the country aſſembled to deliberate upon this matter; and the biſhop having harboured Leobwyn and Gilbert after this murder, was thought to be the author of this fact. After this murder, the very name of archdeacon grew ſo odious to the people, that the ſucceeding biſhop thought proper at the time to ſink the title, and to veſt the power in the prior of Dunholm or Durham. Yet, after ſome time, the memory thereof being pretty much worn away, the title and office was reſumed; and this ſeems to have been done about 1108, Michael being the firſt. The Archdeaconry of Northumberland was erected in 1140, as appears from Wharton, Robert being the firſt. In both theſe archdeaconries there are 135 pariſhes, of which 87 are impropriate. The biſhops of this church write themſelves, in Latin, *Dunelmenſis.* It is valued, in the King's books, at 1821l. 1s. 5d. and the clergy's tenths at 385l. 5s. 6d.

"The arms of this ſee are, *azure, a croſs between four lions rampant, or.*" P. 268.

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It will be a very pleaſing circumſtance to ſee the other works of this learned and excellent antiquary reprinted with equal care and diligence, and more particularly his Survey of the Cathedrals of England and Wales, all of which are become ſcarce, and conſequently very dear. An etching of the author is prefixed, from a drawing of the very learned ſcholar and ingenious artiſt Michael Tyſon, of Corpus Chriſti College, Cambridge, whoſe premature death all friends of ſcience lamented. Nulli flebilior quam nobis.

ART. II. *The Report on the Cow-Pock Inoculation, from the Practice at the Vaccine-Pock Inſtitution, during the Years* 1800, 1801, *and* 1802, *read at the General Meeting of the Governors, February 7th,* 1803, *at the Shakeſpeare Tavern; written by the Phyſicians to the Inſtitution; to which are prefixed, Two painted Engravings of Cow-Pock and other Eruptions.* 8vo. 140 pp. Reynell, &c. 1803.

THE degree of notice which we beſtow upon any work, is proportioned to the intereſting nature of its contents, and to the merit of its execution. On both accounts, we are inclined to give an ample detail of the contents of this publication; apprehending, that vaccine inoculation is the moſt important medical diſcovery which has ever been made.

The reporters (Doctors Pearſon, Nihell, and Nelſon) previouſly ſtate the motives for this eſtabliſhment; prefixing a ſhort detail of the hiſtory of the cow-pock. Dr. Jenner is declared to have publiſhed the firſt authentic account of this diſeaſe, in 1798; though ſeveral *facts* concerning it were antecedently known among farmers, and a few practitioners*; and ſome of theſe facts had been noticed by preceding writers.

"The publication above mentioned, for which the world are ſo greatly indebted to Dr. Jenner, being (as already ſaid) the firſt expreſsly on the cow-pock, contains ſeven caſes of inoculation; three from the cow to the human ſubject, the firſt of which was in May, 1796; two others in 1798; and four from one human ſubject to others in ſucceſſion, likewiſe in 1798." P. 2.

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* It muſt be owned, however, that this ſcattered knowledge would not have been beneficial to the public, but for the interference and activity of Dr. Jenner.

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The facts communicated in Dr. Jenner's book are then recited, with this query propoſed by him: "May we not infer that a mode of inoculation may be introduced, preferable to that at preſent adopted, eſpecially amongſt thoſe families, which, from previous circumſtances, we may judge to be predifpoſed to have the diſeaſe unfavourably?" No perſon was in poſſeſſion of vaccine matter during the remainder of 1798, except Mr. Cline, who inoculated one patient, but did not avail himſelf of the opportunity of collecting it. The cow-pock being obtainable in London, January, 1799, the matter of it was uſed to ſet on foot vaccine inoculation; and 4000 perſons were inoculated, within the year, in and near London. By this year's experience it was confirmed,

"1ſt. That the cow-pock deſtroyed the ſuſceptibility of the ſmall-pox.

"2d. That the cow-pock was not infectious by effluvia.

"3d. That, except in caſes where the patient had been expoſed to the action of variolous contagion, there were no eruptions like the ſmall-pox.

"4th. That only one had died during the new inoculation; which accident was at firſt conſidered to be ambiguous, but which has been ſubſequently regarded, as a caſe of a different diſorder, and in all likelihood, the ſmall-pox.

"5th. That the local affection was far leſs than in the inoculated ſmall-pox.

"6th. That, in moſt inſtances, there was no conſtitutional affection obſervable in more than four caſes out of ten.

"7th. That the cow-pock cannot take place in the ſame perſon after the ſmall-pox.

"8th. That perſons cannot undergo the cow-pock, who have already gone through this affection.

"9th. That the figure and other external characters of the cow-pock, contrary to repreſentation, were quite different from thoſe of the ſmall-pox.

"10th. That no conſequent diſorders took place, imputable to the cow-pock, except ſlight eruptive ones.

"The advantages of the inoculated vaccina, over the inoculated ſmall pox, were, by theſe facts, plainly manifeſted, and now a proſpect was diſcloſed highly gratifying to benevolence, namely, that of extinguiſhing the moſt loathſome, and extenſively fatal of all diſeaſes—the ſmall-pox. Theſe conſiderations very naturally excited the deſire to have an inſtitution ſolely for the purpoſe of vaccine inoculation, eſpecially with the following intentions.

"1ſt. To ſecure the ſucceſſion of matter.

"2d. To extend the benefits of the new inoculation to poor individuals.

"3d. To promote the ſpreading of it among all ranks of perſons, by furniſhing additional ſatisfactory evidence.

"4th. To

" 4th. To inveſtigate more fully the hiſtory of this vaccine diſeaſe. P. 4.

Very handſome acknowledgments are made of the liberal conduct of Dr. Woodville, who introduced vaccine inoculation at the Small-Pox Hoſpital, in 1799; and the oppoſite conduct of ſome other phyſicians, not named, is cenſured.

In the firſt meeting of the Inſtitution, at Dr. Pearſon's houſe, in December, 1799, it was reſolved (among other things)

" That in order to extend the benefits of the new inoculation to the more indigent ranks of ſociety; to obtain new and ſatisfactory evidence for thoſe who may be unacquainted with the practice, and to expedite the general ſubſtitution of the vaccine pock, for the ſmall-pox inoculation, a charity ſhall be eſtabliſhed to be called " THE INSTITUTION FOR THE INOCULATION OF THE VACCINE, OR COW-POCK." P. 9.

The practice begun in January, 1800. The Inſtitution is then vindicated ſtrongly (p. 11, &c.) but briefly, from a charge, often made, of excluding Dr. Jenner from their body.

The number of perſons inoculated, from January 18, 1800, to December 31, 1802, was 1202. Although this number is not large, yet the grand objects of the Inſtitution have been attained; namely, the preſervation of a ſucceſſion of matter: and the determination of the laws of action of the vaccine poiſon, by accurate regiſters of obſervations.

It is not practicable to give an abſtract of the propoſitions which ſoon follow as the reſult of further experience, and are ſupported by caſes and remarks in proof. But we may give ſuch *ſpecimens* of them, as will ſufficiently demonſtrate their importance.

Prop. I. " A perſon, by undergoing the cow-pock, is rendered incapable of undergoing the ſmall-pox." II. " No one has died from the inoculation of the cow-pock." X. " Perſons who have already gone through the vaccina, are unſuſceptible of it a ſecond time." XI. Perſons who have undergone the ſmall-pox cannot be infected ſo as to produce the cow-pock." XVI. " The vaccine matter does not alter in efficacy, by paſſing from human creature to human creature, for four whole years." XVII. " Vaccine and variolous matter, taken from a ſubject, having at the ſame time the ſmall-pox and cow-pock by inoculation, produced the genuine diſtinct vaccina and ſmall-pox." XVIII. " The vaccina does not vary according to the conſtitution of the ſubject from which the matter is taken." XXII. " The characters of the inoculated vaccine-pock are in general peculiar; ſo that the incapability of the ſmall-pox from it may be equally confided in, as after the ordinary inoculated or caſual ſmall-pox: but, in a certain pro-

portion of caſes, the properties of the pock, or eruption, by the vaccine-inoculation, are ſo different from the ordinary diſtinguiſhing ones, that the repetition of the inoculation can alone determine whether the incapability of the ſmall-pox be proportioned or not." Then follow a number of "Additional Obſervations." At p. 98, we meet with a ſingular paper; the contents of which it may be uſeful (for a reaſon which we ſhall ſubjoin) to make diſtinctly known to our readers.

The Vaccine-Pock Inſtitution has met with a volunteer and zealous aſſociate in the miniſter of a populous pariſh, the regiſters of which appear to have been kept with extraordinary attention. He has taken abundant, and we hope not unſucceſsful pains, to impreſs upon the public mind, a ſtrong ſenſe of the ravages made by ſmall-pox upon the human ſpecies; and, conſequently, of the great importance of vaccine inoculation. This paper is entitled,

"An account, extracted from the pariſh regiſters of Boſton, in the county of Lincoln, of the number of perſons baptized, and buried, and of the number of deaths by the ſmall-pox (diſtinguiſhed in thoſe regiſters by a certain mark) within each year, from the year 1749 to 1802, both incluſive; and of the population of the ſame pariſh, in the years 1767 and 1801:—Deſigned to ſhew the extent of mortality by the ſmall-pox; it ſeeming highly probable, that the proportion of deaths by this diſorder throughout Great Britain and Ireland (and perhaps, other countries) is not leſs, but greater than within the pariſh of Boſton; which has no circumſtance of narrow ſtreets, crowded houſes, manufactories, or want of medical aſſiſtance, tending to make the diſorder more fatal than in other places.

"For the uſe of, and moſt reſpectfully preſented to, the Vaccine-Pock Inſtitution, London.

"By SAMUEL PARTRIDGE, M. A. F. S. A.
"Vicar of Boſton." P. 98.

Then follow, in diſtinct columns, the number of perſons baptized, buried, and dying by ſmall-pox. The totals, within 54 years, are baptized, 8070; buried, 7290; died by ſmall-pox, 605. A. D. 1767, inhabitants and ſojourners, accurately numbered, 3470. Inhabited houſes, 832; or, 4.17 in each houſe. A. D. 1801, inhabitants and ſojourners, accurately numbered, 5926. Inhabited houſes, 1221; or, 4.85 in each houſe.

The *Reſult* ſeems important enough, to be given at length by us.

"Very nearly one twelfth part, of all the perſons buried in Boſton within fifty-four years, have died by the ſmall-pox. Suppoſe the mean population of this pariſh, during the above term of fifty-four years, to have been 4,120; and the mortality by ſmall pox there, and in Great Britain, and other parts of Europe, equal. It appears highly probable,

probable, from the anſwers and returns made in conſequence of the *Population Act*, 41, *Geo. III.* that the mean population of Great Britain and Ireland, during the above fifty-four years, was 12,000,000; and the mean population of Europe, during the ſame term, was calculated to have been 150,000,000.

"The deaths by ſmall-pox, therefore, in Great Britain and Ireland, within fifty-four years, are 1,762,135, or 32,632 annually; and in all Europe 22,026,699, or 407,901 annually. And if it could be ſtated, with any probability, at what periods the ſmall-pox firſt appeared in the other quarters of the world, and what has been the mean population of each, then *ſome idea* might be formed of that havock of the human ſpecies, which has been made by this diſorder. May the vaccine-pock inoculation become the means, under Divine Providence, of cauſing this malady, with all the pain and miſery produced by it, to ceaſe throughout the world.

"P. S. If the above term, of fifty-four years, be divided into *two* equal periods, then the proportion of deaths by the ſmall-pox to other cauſes, is, for the firſt period, a very little leſs than 2 in 17, and for the ſecond period, a little leſs than 1 in 17.

"If the term be divided into *three* equal periods, then the proportion is, for the firſt period, a little leſs than 1 in 10; for the ſecond, a little more than 1 in 10; and, for the third, a very little leſs than 1 in 19. This computation may, perhaps, be applied towards a ſolution of the queſtion concerning the increaſe or diminution of mortality by the ſmall-pox, ſince the introduction of inoculation. And it may, hereafter, be applied, towards ſhewing the progreſſive, and the final happy effect of vaccine-pock inoculation." P. 102.

We have ſtated thus fully the contents of this paper, wiſhing to excite other pariſh miniſters (particularly in large towns) who may poſſeſs ſimilar opportunities, to communicate to the public ſimilar information; and they will probably think it expedient to *unite* all ſuch intelligence, by communicating it through the ſame channel of this Inſtitution.

The authors are compelled, by the length of their Report, to forbear offering many remarks excited by the foregoing account; and they "confine themſelves to a few of the important truths manifeſted in it". They preſent to us, however, nine pages of *Obſervations;* chiefly tending to ſhow, that inoculation has been beneficial to the public in the country, but not in London. The latter part of the fifth Obſervation ſeems to be erroneous; "with reſpect to Mr. Partridge's calculation of the mortality in Europe by the ſmall-pox, during the laſt fifty-four years, it appears to approximate to truth, as far as *data* will at preſent allow; *excepting that it does not ſeem fair to eſtimate the mortality to be in the ſame ratio in London, and in provincial ſituations.*" P. 108. We cannot find that Mr. P. has made any ſuch eſtimate; or that he has had London eſpecially in contemplation, in any part of his paper.

The

The Third Annual Report ſhows, that the ſmall-pox is productive of great miſchief, notwithſtanding the advantages of inoculation; that the ſuperiority of vaccine over variolous inoculation, is very great; and, that

"the preſent Inſtitution is perfectly ſuited for procuring evidence to inform thoſe who are unacquainted with the new practice; for the determining all doubtful points relating to it; and for diſcovering errors; as every caſe will be regiſtered; every improvement be made under the direction of the Medical Eſtabliſhment belonging to the Inſtitution; and the reſults of the practice will be reported to the Governors."—"And that the pooreſt ranks in ſociety may enjoy the benefit of the new inoculation, a Plan of the Vaccine-Pock Inſtitution is ſubmitted to the conſideration of benevolent perſons." P. 120.

At p. 127, are "Directions for the Inoculation, at the Vaccine-Pock Inſtitution." The coloured Plates prefixed to the volume, appear to give as accurate a repreſentation as can be expected, of the appearance of the cow-pock compared with that of the ſmall-pox, and chicken-pox.

Without entering into any queſtion reſpecting the comparative merits of the plan adopted by this Inſtitution, and others that have been, or might be deviſed, we may ſafely concur with the reporters in ſaying, that probably, "ſo much good has rarely, if ever, been done at ſo ſmall an expence."

ART. III. *Sermons on the Dignity of Man, and the Value of the Objects principally relating to Human Happineſs. From the German of the late Rev. George Joachim Zollikofer, Miniſter of the Reformed Congregation at Leipſick. By the Rev. William Tooke, F. R. S. In Two Volumes.* 8vo. 1l. 1s. Longman and Rees. 1802.

THESE Sermons are preceded by a ſhort Preface, originally written by the author, and a brief account of him, from the pen of the editor. From the latter, we learn that he was a native of St. Gall, in Switzerland, and born in the year 1730, his father having been an eminent lawyer. He proſecuted his ſtudies firſt at Bremen, and afterwards at the Univerſity of Utrecht: after he had completed his academical courſe, he was appointed preacher at Murten, in the Pays de Vaud, whence he was preferred ſhortly after to a more conſiderable place at Monſtein, in the Griſons. Thence he went, upon invitation, to Iſenburg; and, laſtly, in 1758, to Leipſick. He was twice married, but had no iſſue by either marriage. He died, univerſally and juſtly regretted, January 23, 1788.

The

The firſt volume contains twenty-five diſcourſes, the ſecond twenty-ſeven. The titles of which we ſhall ſubjoin. "Wherein the Dignity of Man conſiſts."—"What is in Oppoſition to the Dignity of Man."—"How and by what Means Chriſtianity reſtores the Dignity of Man."—"The Value of Human Life."—"The Value of Health."—"The Value of Riches."—"The Value of Honour."—The Value of Senſual Pleaſure."—"The Value of Intellectual Peaſures."—"The Value of Devotion."—"The Value of Senſibility."—"The Value of Virtue."—"The ſuperior Value of Chriſtian Virtue."—"The Pleaſures of Virtue."—"Why many virtuous Perſons enjoy not more Pleaſure."—"The Value of Religion in General."—"The Value of the Chriſtian Religion in particular."—"The Value of Chriſtianity in regard of the general Advantage it has procured to Mankind, and ſtill procures."—"The high Value and Excellence of the Human Soul."—"The Value of Man's Life-Time upon Earth."—"The Value or the Importance of One Year."—"Of the Detriment and Danger of too frequent Diſſipation and Diverſions."—"The Value or Importance of the Doctrine of our Immortality."—"The Value or Importance of the Hope of a bleſſed Immortality, conſidered as the principal Source of our Satisfaction and Serenity of Mind."—"Of Spiritual Experiences."

Vol. II. "The Value of Social and Public Worſhip."—"The Value of Solitude."—"The Value of Social Life."—"The ſame continued."—"The Value of a buſy Life."—"The Value of Commerce."—"The Value of a country Life."—"The Value of Domeſtic Happineſs."—"Of Friendſhip."—"Of Civil and Religious Liberty."—"Of Learning."—"Of more enlightened Times."—"Of Afflictions and Tribulations."—"Of a good Reputation."—"Of Converſion from a bad Courſe of Life."—"The Bleſſedneſs of Beneficence."—"The Value of Human Happineſs itſelf."—"Settlement of our Notions concerning Human Happineſs."—"The Difference between Proſperity and Happineſs."—"View of the Sources of Human Happineſs."—"The Chriſtian Doctrine concerning Happineſs."—"Arguments againſt Vanity."—"Rules for rightly appreciating the Value of Things."—"The Vanity of all earthly Things."—"Of the practical Character of Jeſus Chriſt."—"Of the Imitation of the Example of Jeſus."—"Of the paſtoral Office."

Prefixed to each diſcourſe is a ſuitable and appropriate addreſs to the Deity. In the author's ſhort Preface it is ſuggeſted, that probably theſe diſcourſes may not be thought by ſome "*clerical, theological*, or *biblical* enough;" and the

author,

author, by anticipation, combats ſuch objections, by aſſerting human happineſs, in all its branches, to be a ſubject ſufficiently *theological* and *biblical* of itſelf; the ſum and ſcope of the Bible having no other tendency than to improve the condition of mankind. But, though we ſhould admit this to be true in ſome ſenſe, and allow it to paſs as a juſt vindication of the ſtyle of the Sermons, yet we cannot allow them to be ſufficiently theological when they tend to depreciate Chriſtianity; and we ſhall always think Chriſtianity depreciated, when its great doctrine of atonement and redemption through the blood of Chriſt is kept out of ſight, or in any manner overlooked. We cannot forbear to remark, that we have many complaints of this nature to make. The eighteenth Sermon, Vol. I. on the Value of Chriſtianity, intended particularly for *Chriſtmas-Day*, is, in our opinion, extremely defective on this head. The advantages of Chriſtianity there enumerated, however juſt, and however eloquently deſcribed, ſeem poor in compariſon with the great ſcheme of Chriſtian redemption and atonement through the blood of "the Lamb ſlain from the foundation of the world." We are in ſome degree at a loſs, indeed, to know why this doctrine is ſo *kept out of ſight* in diſcourſes evidently leading to it; for, though omitted in the Sermon juſt referred to, in the very next following (Sermon XIX. Vol. I.) " on the Value of the Human Soul," the doctrine of redemption through Chriſt is mentioned in very animated terms.

" I will only now remind you, of the laſt and moſt glorious revelation of the divine grace, promulgated to us by the goſpel. Chriſt, my friends, the only begotten Son of God, the Lord and head of angels, by whom God made the world, and ſtill governs it, diveſts himſelf of his authority and glory, comes upon earth, takes our nature upon him, lives among mankind, is their brother, their teacher, their mediator, ſuffers for them unſpeakable pains, *and dies at laſt as a ſacrifice for their ſins on the croſs*, to deliver human ſouls from ruin, to enlighten human ſouls, to improve, to ſanctify them, to prepare for them the way to communion with God and to everlaſting happineſs, to make them, from ſervants of ſin and death, the children of the Moſt High, heirs of a bleſſed immortality, citizens of heaven."

We are the more ſorry that Mr. Zollikofer ſhould not have taken occaſion to diſcuſs ſubjects more immediately theological than thoſe he has in general choſen; becauſe he appears to have been very capable of writing perſpicuouſly upon topics commonly reckoned abſtruſe. His Sermon upon Spiritual Experiences (Vol. I. Serm. XXV.) is, in many reſpects, a proof of this: he has there admirably handled many points which have led even acute theologians into doubts and perplexities. From this

this diſcourſe, as the ſubject upon which it treats has been much perverted by ſome theological ſects, we ſhall take two ſpecimens of the ſtyle and manner of theſe diſcourſes; obſerving only, that the term itſelf of Spiritual Experiences is not ſcriptural, and is little uſed by the orthodox members of the Church of England; but, as explained by this diſcourſe, it appears liable to no objection.

"The term ſpiritual experience is generally uſed in a very indefinite ſenſe, and they who boaſt the moſt about it have frequently the moſt obſcure and erroneous conception of it. They give this appellation to every feeling that is rather ſtrong, every extraordinary motion of the blood, without firſt examining whence theſe feelings and emotions ariſe. They continually confound the imagination and experience together, and often look upon the moſt natural changes in their body and mind as ſomething extraordinary and ſupernatural. When they are deſired to explain their experiences, or to ſhew whence they ariſe, they evade the queſtion by declaring the whole of the matter to be incomprehenſible. But were they at the pains to inquire a little into their own nature, and inform themſelves ſomewhat of the manner wherein the mind acts upon the body, and the body upon the mind; then many of the incomprehenſibilities, at which they aſtoniſh themſelves and others, would fall to the ground, and they would obtain a complete ſolution of what they at preſent regard as an inexplicable myſtery. When we ſpeak of experiences in common life, every one who underſtands the language knows what we mean by it: we denote nothing elſe by it than that we feel the effects of particular things, and are conſcious of it. Thus we experience, for example, the power of the ſun, the property of the air, the violence of the wind, and the like: that is, we feel the effect that theſe things have upon us, the alterations they produce in our bodies, and are conſcious of it. Apply this now to ſpiritual experiences, and you will have a plain and juſt comprehenſion of them. What are they but the feelings of the good effects religion has upon us, of the happy changes it works in our ſentiments, our judgments, our inclinations, our actions, and our pleaſures? This idea is perfectly clear. It coincides with the nature of our mind; and we need only attentively conſider what we call ſpiritual experiences, for finding that they are no otherwiſe to be deſcribed. I will explain myſelf farther on this matter. The doctrines of religion have not only an enlightening, but alſo an affecting and convincing power. They are intended not only to rectify our underſtanding, but alſo to correct our inclinations. They are intended to purify our hearts, to ſettle our views and affections, and move us to good and virtuous reſolutions. If then they produce in us ſuch effects, our knowledge is lively, or, which is the ſame thing, we get an experimental knowledge of the power and efficacy of the doctrines of religion. A few examples may ſerve to illuſtrate this. Every devout Chriſtian conſiders the gracious diſpoſitions of God towards ſinners; he purſues, with ſilent attention, the wiſe and kind methods which the Moſt High has ordained for reclaiming and reſtoring the human race; he admires the greatneſs of the love diſplayed in our behalf; he

makes

makes the application of it to himſelf. "Me likewiſe, unworthy as I am," ſays he to himſelf, "even me hath God loved; even on me has he ſhed his compaſſion!" Theſe thoughts affect him, and fill his heart with the ſincereſt returns of love to his infinite benefactor. He has therefore an experimental knowledge of the force of what religion teaches us of the love of God. And how? He feels the good effects that idea has upon him, and is thereby moved to pious reſolutions. So is it likewiſe with the other doctrines of religion. When, therefore, the conſideration of the indecency, the loathſomeneſs, the pernicious conſequences of ſin, and the exceeding great diſpleaſure God has towards it, creates in us an actual abhorrence of all kinds of vice; when the conſideration of the beauty and amiableneſs of virtue, the reaſonableneſs and excellence of the law of God and Chriſt, and the great obligation we are under to our creator and deliverer, inſpires us with a predominant inclination to all good: we then experience the ſanctifying efficacy of theſe doctrines. When the conſideration of the wiſdom, omnipotence, and goodneſs of God, the idea of his holy and irreproachable government, and his watchful care over the devout; when reflections on the nature and deſign of our preſent ſtate, and its connection with future eternity, alleviate our diſtreſſes, tranquillize our heart, make us firm and courageous in misfortune, and teach us to truſt in the help of the Lord: then have we an agreeable experience in the efficacy of theſe conſolations; we feel how powerful the ſupport of religion is to mankind in afflictions. Spiritual experiences conſequently are, in general, nothing more than the conſciouſneſs of the ſalutary effects which the maxims, the rules of conduct, the affecting and conſoling arguments of religion produce in us. Theſe effects however ariſe from two different cauſes: one being the proper and peculiar force of religion, and the other the particular aſſiſtance of the ſpirit of God." Vol. i. p. 514.

The following paſſage will afford a ſalutary caution to many anxious minds.

"We muſt carefully diſtinguiſh between the influence our natural conſtitution, and our outward circumſtances, have upon our exerciſes of piety and our moral conduct, from the operations of religion and the ſpirit of God, and not take them for ſpiritual experiences of a peculiar order. You know, my brethren, that our ſoul is moſt intimately connected with our body; and that no conſiderable alteration can happen to the one, but a correſpondent alteration is to be perceived in the other. When every part of our body is in health, when the mixture and motion of its juices go properly on, when we feel neither pain nor languor, then our mind is alert and active in all its functions; it operates freely, and without impediment, and it coſts us no trouble to think with order and preciſion. Reaſon then prevails over all the inferior powers of our ſoul, and we contemplate the truth in an unclouded light, though not with violent paſſion. But, on the other hand, if diſorderly or extraordinary alterations ariſe in our body, our way of thinking is preſently altered, and our mind no longer acts in ſo regular a manner as it was wont to do. For inſtance, if our ſenſes be affected by agreeable objects; if we find ourſelves in a delightful country,

country, where nature preſents herſelf in her complete magnificence, and all living creatures rejoice; if our heart be affected by the ſweet melody of harmonious ſounds: then our juices take a quicker motion, we are tranſported with joy, our thoughts flow on in a more rapid ſucceſſion, and with increaſing vivacity and vigour; and, if we then reflect on the ſublime doctrines of religion, the pleaſure we feel in them muſt of neceſſity be uncommonly great, they muſt often be perfectly extatic. On the other hand, if our body be attacked by any diſorder; if the juices become thick, and the blood creep heavily and ſluggiſhly along in the veins; if the nerves become relaxed and feeble: the effects upon the mind will be proportionate to theſe circumſtances. We ſhall find it laborious to think with order and continuity; our thoughts will ſlowly ſucceed each other, with repeated interruptions; they will always have ſomething obſcure about them, and we ſhall endeavour in vain to render our ideas ſo clear and lively as at other times. The moſt important, the ſublimeſt truths, will then make little impreſſion on us. We may hear or read the moſt elegant ſentiments and deſcriptions, and yet be cold and indifferent to them. We ſhall flee from joy, and reſign ourſelves to a predominant melancholy. The ſame thing may almoſt be advanced of the outward circumſtances in which we are placed. When we lead an unſollicitous, a convenient and tranquil life; when we can enjoy the delights of friendſhip, and the agreeable converſation of a well-cultivated acquaintance: our thoughts will certainly flow more freely, our feelings will be more lively, and we ſhall conſider and practiſe religion with greater chearfulneſs and ardour, than when we are oppreſſed by cares for food and raiment; when we are in low and adverſe circumſtances; when one misfortune lays ſiege to us after another; or when we are obliged chiefly to frequent melancholy and dejected perſons. So great is the influence our ſtate of body and our outward condition have on the agency and operations of our mind. May we not then be liable to miſtake, when we repreſent theſe alterations which ſo naturally ariſe, and are ſo eaſily explained, as ſupernatural diſpenſations, as extraordinary events? May we not deceive ourſelves, when we eſteem any ſentiment rather livelier than common, any more joyous emotion, as immediate conſolations from on high, or as raptures imparted from heaven? May we not vex and torment ourſelves in vain, when we conſider the indifference and comfortleſſneſs which take their riſe in the diſeaſe of the body as a dereliction of God, or as a token of his diſpleaſure and his wrath?" P. 521.

Many other paſſages in this volume have been read by us with great ſatisfaction, particularly ſome remarks againſt Superſtition, in the fifteenth Sermon, and ſome eloquent paſſages on the Hopes of a Chriſtian, in the ſeventeenth, and one on the great Danger of Diſſipation, in the twenty ſecond; but for theſe, and other valuable exhortations, we muſt refer our readers to the work itſelf.

The ſecond volume is not at all inferior to the firſt. It contains, indeed, ſome diſcourſes upon ſubjects which are ſel-

dom diſcuſſed in our own pulpits; and which, even as they are handled by Mr. Zollikofer himſelf, we muſt ſay are hardly ſuited to any pulpit. Some of the directions given us in the thirty-firſt Sermon, on Commerce, can ſcarcely be ſaid to bear a ſufficient reference to any religious or even moral duty. In Sermon L. on Good Friday, we have the ſame complaint to make as to the eighteenth, namely, that no notice whatever is taken of the important doctrine of atonement. Surely it is keeping too much out of the line of theology and doctrinal matter, to ſuppreſs this great article of Chriſtian faith through the courſe of fifty-two diſcourſes, ſome of which were particularly adapted to the days on which this event is eſpecially meant to be commemorated. We would not, indeed, be underſtood to pledge ourſelves for the entire ſoundneſs of Mr. Z. on all points, though in general there is nothing to object.

Mr. Tooke, however, has performed a laborious taſk with much credit to himſelf. It is perhaps next to impoſſible, totally to avoid a foreign idiom in any tranſlations whatever, and we muſt not therefore wonder to find Mr. T. ſometimes falling into this dilemma. There are alſo ſome words introduced, to which the Engliſh ear muſt certainly be unaccuſtomed, ſuch as "*evaluate*" and "*evaluation*," "*ſentimentality*," "*unemployment*," "*immarceſſible*," "*fugacious*," "ſhouts of *jubilation*," and "*to affectionate every good man;*" on theſe overſights, however, we may remark with lenity, in a work ſo much of which is unexceptionably executed, and the whole of which is calculated to promote the happineſs and improvement of mankind; we wiſh all our importations from the continent, and from Germany in particular, had a ſimilar tendency.

Art. IV. *Tranſlations of Denon.*

(Concluded from vol. xxi. *p.* 350.*)*

THE ſecond volume of Mr. Aikin's Tranſlation of Denon, to which we immediately refer, commences with ſome examples of French atrocity, which this friend, companion, and diſciple of Bonaparte, introduces without any circumſtances of palliation, or ſymptoms of remorſe; after deſcribing the Lybian range of mountains, at the fort of which ſtands Lycopolis, the author proceeds to repreſent the progreſs of the army.

"After

" After marching thirteen hours, we came in the evening to Gameriſſeim, unfortunately for the village, for the cries of the women ſoon convinced us, that our ſoldiers, profiting by the darkneſs of the night, under pretence of ſeeking proviſions, and notwithſtanding their wearineſs, were enjoying, by violence, the gratification which the place offered them: the inhabitants pillaged, diſhonoured, and urged to deſperation, fell upon the patroles whom we ſent to defend them, and theſe, attacked by the furious natives, were killing them in their own defence, for want of being able to explain their object, and to make themſelves underſtood."

This is curious enough, as if women violated, innocent inhabitants murdered, property pillaged, did not plainly enough explain the object of the French.

We have hardly accompanied the writer a few pages further, when a ſimilar inſtance occurs, in the relation of which we know not which moſt to admire, the cruelty of the deed, or the *ſang-froid* of the narrator.

" On the 3d of January we learnt that the peaſants, ſeduced by the Mamelukes, were collecting in order to attack us in the rear, whilſt they were promiſed that we ſhould be aſſaulted at the ſame time in front. They had but a month ago plundered a caravan of two hundred merchants, who were coming from India by the Red Sea, Coſſeir and Kous, they therefore gave themſelves great credit for their courage, forty of the neighbouring villages had aſſembled ſix or ſeven thouſand men; but *our cavalry charged them, ſabred ten or twelve hundred of them, and put an end to their project.*"

We will give but one more example at preſent, at leaſt, of their barbarity, and then proceed; this occurs at p. 37.

" On the 13th we were informed, that our cavalry had fallen in with a number of the enemy at Menſheith, had *put to the ſword a thouſand of the deluded people*, and had purſued their march."

The army ſoon after arrived at Girgeh, where, luckily for the poor inhabitants, the army continued for a ſhort time inactive. A deſcription of a ſpirited engagement with the Mamelukes, occurs at p. 53; and a remarkable inſtance of perſonal courage, is related at p. 59. Advancing to the ancient Dioſpolis Parva, they heard of Murad Bey, whom Deſaix determined to purſue. " We arrived," ſays the narrator, with his uſual coldneſs, " at eleven, at a large village, the name of which I could never learn, and where, unfortunately for their reputation, and to the great misfortune of the inhabitants, *our ſoldiers miſbehaved.*" That is, without doubt, women were again violated, innocent inhabitants murdered, and private property pillaged. At laſt they arrived at Tentyra, where we are alſo glad to find a place of repoſe. As the author ſhines in no place better as a deſcriber of antiquities than in this part

of his work, and as we are deſirous to repreſent him favourably to our readers, when the opportunity preſents itſelf, we give a ſhort extract from his account of Tentyra.

" I could not expect to find any thing in Egypt more complete, more perfect, than Tentyra. I was confuſed by the multiplicity of objects, aſtoniſhed by their novelty, and tormented by the fear of never again viſiting them. On caſting my eyes on the ceilings, I had perceived zodiacks, planetary ſyſtems, and celeſtial planiſpheres, repreſented in a taſteful arrangement: the walls I had obſerved to be covered with groups of pictures, exhibiting the religious rites of this people, their labours in agriculture and the arts, and their moral precepts; I ſaw that the Sûpreme Being, the firſt cauſe, was everywhere depicted by the emblems of his attributes; every thing was equally important for my pencil, and I had but a few hours to examine, to reflect on, and to copy, what it had been the labour of ages to conceive, to put together, and to decorate. Our national impatience was diſmayed with the conſtancy of application exhibited by the people who had executed theſe monuments; throughout was ſhewn equal care and equal affinity, which would make one believe, that theſe edifices were not the works of their kings, but that they were conſtructed at the expence of the nation, under the direction of colleges of prieſts, and by artiſts whoſe labours were circumſcribed by invariable rules. A ſeries of years might indeed have brought the arts to a higher degree of perfection in ſome particulars; but each temple is ſo equally finiſhed in all its parts, that they appear all to have been executed by the ſame hand, no one portion is better or worſe than any other; there appears neither negligence, nor the bold ſtrokes of a more exalted genius, uniformity and harmony prevail throughout. The art of ſculpture here made ſubſervient and attached to that of architecture, appears to have been circumſcribed in principle, in method, and in ſtyle of execution; a ſingle figure expreſſes nothing, when taken out of its exact ſtation in the group in which it is a part, the ſculptor had his deſign chalked out for him, and could not introduce any deviation which might alter the true meaning that it was intended to convey: it was with theſe figures, as with the cards that we uſe for our games, the imperfection of deſign is overlooked, that no obſtacle may ariſe in inſtantly diſtinguiſhing the value of each. The perfection given by the Egyptians to the repreſentations of their animals, proves that they were not without an idea of that bold ſtyle, which expreſſes much character in a few lines, and their execution tended to the grave and to ideal perfection, as we have already remarked in the inſtance of the ſphinx.

As to the character of the human figure, as they borrowed nothing from other nations, they could only copy from their own, which is rather delicate than fine. The female forms, however, reſemble the figure of beautiful women of the preſent day, round and voluptuous; a ſmall noſe, the eyes long, half ſhut and turned up at the outer angle, like thoſe of all perſons whoſe ſight is habitually fatigued by the burning heat of the ſun or the dazzling white of the ſnow; the cheeks round and rather thick, the lips pouting, the mouth large, but cheerful

ful and ſmiling; in ſhort, the African character, of which the negro is the exaggerated picture, though perhaps the original type.

"The hieroglyphics, which are executed in three different manners, are alſo of three ſpecies, and may take their date from as many diſtinct periods.

"From the examination of the different edifices which have fallen under my eye, I imagine "that the moſt ancient of theſe characters are only ſimple outlines cut in without relief, and very deep; the next in age, and which produce the leaſt effect, are ſimply in a very ſhallow relief; and the third, which ſeem to belong to a more improved age, and are executed at Tentyra, more perfectly than in any other part of Egypt, are in relief below the level of the outline; by the ſide of the figures which compoſe theſe tabular pieces of ſculpture, there are ſmall hieroglyphics, which appear to be only the explanation of the ſubjects at large, and in which the forms are much ſimplified, ſo as to give a more rapid mode of inſcription, or a kind of ſhort hand, if we may apply the term to ſculpture." A fourth kind of hieroglyphics appears to be devoted ſimply to ornament; we have improperly termed it, I know not why, the arabeſque. It was adopted by the Greeks, and in the age of Auguſtus was introduced among the Romans, and in the fifteenth century, during the reſtoration of the arts, it was tranſmitted by them to us as a fantaſtic decoration, the peculiar taſte of which formed all its merit. Among the Egyptians who employed theſe ornaments with equal taſte, every object had a meaning or a moral, and at the ſame time formed the decorations of the friezes, the cornices, and the ſurbaſements of their architecture.

"I have diſcovered at Tentyra, the repreſentations of the periſtyles of temples in caryatides, which are executed in painting at the baths of Titus, and have been copied by Raphael, and which we conſtantly ape in our rooms, without ſuſpecting that the Egyptians have given us the firſt models of them." P. 71.

The arrival of the Expedition at Thebes, and the deſcription of that celebrated place, is narrated with much vivacity, and with more than an ordinary portion of intereſt. The ſtatue of Memnon is deſcribed at p. 96, but with no new diſcovery or novelty of remark. The army proceeded onwards to Upper Egypt, and arrived at Elephantine, which employed a large portion of the author's time and curioſity. The account of this iſland occupies a great number of pages, and furniſhes ſubjects for ſome of the beſt engravings in the work. Chapter the fourteenth brings us to Philoe, which was the ultimate limit of the French progreſs in Upper Egypt. An account of the attack on this place, with the expulſion of the innocent and ignorant inhabitants, who dared to propoſe to the general to pay a hundred piaſtres, to be allowed to come alone and diſarmed into the iſland, with the monuments of antiquity, and the deſcription of Syéne, conſtitutes not the leaſt pleaſing part of this publication. Yet much horror will be excited at p. 159, where

where the French are deſcribed as taking poſſeſſion of the iſland.

" Terror ſucceeded as uſual to headſtrong raſhneſs: men, women, and children, all threw themſelves into the river, to eſcape by ſwimming, and preſerving their ferocious character; we ſaw mothers drowning their children whom they could not carry away with them, and mutilating the girls to ſave them from the violence of the victors."

We cannot defile our pages with the paragraph which ſucceeds. Two bloody battles with the Mamelukes are deſcribed at pages 206, 208, &c. &c.

Continuing their retrograde courſe, the French fell back on Nagadi, where again numbers of the miſerable inhabitants fell victims to their enemies' barbarity. " When they were fallen in with by our patroles, they were collected together, and ſhot and deſtroyed like animals obnoxious to ſociety." We are weary of theſe abominations; yet not unwilling to record the following example of perſonal bravery.

" Dupleſſis, a chief of brigade, an officer of diſtinguiſhed talents, who had commanded in India, where he had rendered important ſervices to his country, but who laboured under the odium of not having ſignalized himſelf during the war of the Revolution, ſeized with avidity the preſent opportunity, the firſt which had preſented itſelf, to diſplay his proweſs. Forgetful of the orders he had received, not to quit the impregnable poſition which he occupied on a height, he darted forward, without waiting for his men to come up, and penetrated into the midſt of the enemy's ranks; then, ſelecting the moſt conſpicuous of his foes, he gallopped up to him. It was Oſman, the moſt valiant of the beys. The two horſes encountered, and the one on which Dupleſſis was mounted recovered from the ſhock. He threw himſelf upon his ſaddle, took Oſman round the body, and ſtrangled him in his arms. During this conflict, which was worthy of the times of ancient chivalry, the unfortunate Dupleſſis, who was not ſupported, was ſurrounded and pierced by a lance. He fell on the body of his adverſary, whom he ſtill held in his graſp. A krachef, who was both a ſpectator and an actor in this combat, ſpoke to me with enthuſiaſm of the intrepidity of our officer." P. 252.

A deſcription of Luxor, with engravings, ſucceeds; which is immediately followed by a ſpecimen of the French method of reſtoring tranquillity to a country.

" The troops ſent againſt us from Mecca had been routed by all our detachments; and, in their flight, had been intercepted at Tata by our cavalry, who, to *ſecure the tranquillity of the country, had put them entirely to the ſword.*"

Ubi ſolitudinem faciunt pacem appellant!!

At

At 301 will be found a very uſeful, if authentic, Itinerary of the route from Siut to Darfur and Sennaar, by Dongola; and, at p. 308, a few facts illuſtrative of the natural hiſtory of the crocodile. There are ſo few incidents interſperſed at all important on this ſubject, which we ſhould far have preferred to ſanguinary details of murderous battles, that it will be ſome repoſe to the reader, perhaps, to peruſe the following deſcription of the Kamſin wind, or hurricane of Egypt.

"I had often heard ſpeak of the Kamſin, which may be termed the hurricane of Egypt and the deſert: it is equally terrible by the frightful ſpectacle it exhibits when preſent, and by the conſequences which follow its ravages. We had already paſſed with ſecurity one half of the ſeaſon in which it appears; when, in the evening of the 18th of May, I felt myſelf entirely overcome by a ſuffocating heat; it ſeemed as if the fluctuation of the air was ſuddenly ſuſpended. I went out to bathe, in order to overcome ſo painful a ſenſation, when I was ſtruck, on my arrival at the bank of the Nile, with a new appearance of nature around me; this was a light and colours which I had not yet ſeen. The ſun, without being concealed, had loſt its rays; it had even leſs luſtre to the eye than the moon, and gave a pale light without ſhade; the water no longer reflected its rays, but appeared in agitation; every thing had changed its uſual aſpect; it was now the flat ſhore that ſeemed luminous, and the air dull and opaque; the yellow horizon ſhowed the trees on its ſurface of a dirty blue; flocks of birds were flying off before the cloud; the frighted animals ran looſe in the country, followed by the ſhouting inhabitants, who vainly attempted to collect them together again: the wind, which had raiſed this immenſe maſs of vapour, and was urging it forward, had not yet reached us; we thought that, by plunging our bodies in the water, which was then calm, we could prevent the baneful effects of this maſs of duſt which was advancing from the ſouth-weſt; but we hardly entered the river, when it began to ſwell all at once, as if it would overflow its channel; the waves paſſed over our heads, and we felt the bottom heave up under our feet; our clothes were conveyed away along with the ſhore itſelf, which ſeemed to be carried off by the whirlwind, which had now reached us; we were compelled to leave the water; and our wet and naked bodies, being beat upon by a ſtorm of ſand, were ſoon encruſted with a black mud, which prevented us from dreſſing ourſelves; enlightened only by a red and gloomy ſun, with our eyes ſmarting, our noſes ſtuffed up, and our throats clogged with duſt, ſo that we could hardly breathe, we loſt each other on our way home, and arrived at our lodgings at laſt, one by one, groping our way, and guided only by the walls which marked our track. We could now eaſily conceive the dreadful ſituation of thoſe who are ſurpriſed by ſuch a phenomenon of nature, when croſſing the expoſed and naked deſerts; and we were ſo accuſtomed to the ſerene ſky of Egypt, that we could hardly endure with any patience ſuch a ſudden tranſition. The next day, the ſame maſs of duſt, attended with ſimilar appearances, travelled along the deſert

deſert of Lybia: it followed the chain of the mountains, and we flattered ourſelves that we were entirely rid of this peſtilence; the weſt wind brought it back, and once more overwhelmed us with this ſcorching torrent; the flaſhes of lightning appeared to pierce with difficulty through this denſe vapour; all the elements ſeemed to be ſtill in diſorder; the rain was mixed with whirlwinds of fire, wind, and duſt; and, in this time of confuſion, the trees, and all the other productions of nature, ſeemed to be again plunged in the horrors of chaos.

"If the deſert of Lybia had ſent us theſe clouds of duſt, thoſe on the eaſt, on the contrary, had been inundated with water; for the merchants who came from the Red Sea told us, that in the vallies they had the water up to the middle of their legs. Two days after this ſad diſaſter, we were told that the plain was covered with birds, which were paſſing on from eaſt to weſt, like the cloſe files of an army; and indeed we ſaw at a diſtance the fields appear to move like a broad torrent flowing through the country.

"Thinking that they might be ſome foreign birds, we haſtened out to meet them; but, inſtead of birds, we ſaw a cloud of locuſts, who juſt ſkimmed the ſoil, ſtopping at each blade of graſs to devour it, then flying off to new food: if this had been the ſeaſon in which the corn was young and tender, this would have been a ſerious plague; for theſe children of the deſert are as lean, as active, and as vigorous as the Bedouin Arabs. It would be intereſting to know how they live, and produce ſuch multitudes in ſo arid a deſert; perhaps it was the rain that had fallen in the valleys which had ſuddenly hatched them, and had produced this emigration, juſt as certain winds bring ſwarms of gnats. The wind changing again in a contrary direction to their march, they were once more driven back in the deſert. Theſe locuſts are of a roſe colour, ſpeckled with black, very ſtrong, ſhy, and difficult to catch." P. 326.

The third and laſt volume commences with further particulars of the ruins at Tentyra, an account of another viſit to Thebes, and a deſcription of the tombs of the Kings near that city. Fifteen hundred more of the enemies of the French, that is to ſay, of the peaceful and unoffending inhabitants, were ſlaughtered. After this incident, which is careleſsly mentioned without the ſmalleſt emotion, the author's enthuſiaſm is called into full action, by the diſcovery of a manuſcript, the oldeſt perhaps in the world. We now approach the termination of our labours, by the author's return to Cairo; to which place it appears he was ſummoned, to accompany his maſter in his diſgraceful flight from Egypt. He deſcribes, in his paſſage, Panopolis and Antinoe, and again makes mention of the Pyramids of Saccara, complimenting in general both Herodotus and Strabo, for their ſcrupulouſly exact repreſentations of Egypt. The departure of Bonaparte, and the voyage to France, are related with a degree of delight and enthuſiaſm, which ſhows how fortunate both the ſquire and his

Quixotic

Quixotic master thought themselves in accomplishing their escape.

To give our opinion of the original work is a matter of no great difficulty. We must first express our unqualified abhorrence of the unfeeling indifference with which the author beheld, and has related, scenes of unprovoked barbarity and unjustifiable murder. As a scholar or antiquary, he seems entitled to no particular respect. He saw and examined the antiquities of this wonderful country under manifold and peculiar advantages. He was molested by no spies, attacked by no banditti, exposed to no dangers; yet he has made no discoveries of importance, removed no perplexities, unfolded no obscurities, opened no new paths for future adventurers, and, finally, added little or nothing to the information we before possessed. The little which is given to excite and justify commendation is totally obscured by the enormities which are noticed and related without compunction.

Of the translations which we have examined, Mr. Aikin's is by far the best. It is defaced by no inaccuracies; but is throughout easy, simple, and elegant. As there is no occasion, it would be unnecessarily invidious to say more of the two other publications announced with this in our title. The general curiosity, excited by the peculiar circumstances under which this publication appeared, will secure to them all a respectable circulation.

ART. V. *The true Churchmen ascertained, &c.*

ART. VI. *The Church of England vindicated from Misrepresentation, &c.*

ART. VII. *The Articles of the Church of England proved not to be Calvinistic, &c.*

(Concluded from vol. xxi. *p.* 609.*)*

THERE is nothing in which the writings of those divines who arrogate to themselves exclusively the title of *evangelical* seem so defective, as in precision of language and regularity of arrangement. If these faults be offensive to ordinary readers, they must be doubly so to such reviewers as really wish to state fairly, and within a narrow compass, the doctrines under consideration; and we are sorry to say, that neither precision nor arrange-

arrangement are to be found in Mr. Overton's *True Churchmen aſcertained*. Whether this be not as often the effect of deſign as of confuſion of thought, we preſume not to ſay; but it is not a little ſurpriſing, that the man, who on ſome points reaſons with great acuteneſs, ſhould on others fill whole pages, and even chapters, with vague and undefined terms, conſtituting propoſitions which in one ſenſe are true, and in another a ſeries of abſurdities.

This is remarkably the caſe in the chapter in which Mr. O. profeſſes to treat of the doctrine of *repentance*. To the phraſes *regeneration*, *converſion*, *the new birth*, and *experience*, as uſed in the writings of the Calviniſtic Methodiſts, many well-grounded objections have been urged by various authors of the higheſt eminence. Theſe objections he conſiders as levelled at himſelf, and the churchmen for whom he has written his apology; but inſtead of meeting the objections fairly, by defining the terms which gave riſe to them, and ſtating with preciſion the ſenſe in which he and his clients employ thoſe terms, he "writes about it and about it," with a conſciouſneſs, we ſuſpect, that he and his antagoniſts are diſputing about words, which they receive in different ſenſes. Thus, in the third chapter, in which, under a different title indeed, he commences his inveſtigation concerning the doctrine of repentance, he replies to the objections which have been often urged againſt the fanatical uſe of the word *experiences* in the following manner.

"Is it improper, when the redeemer bleſſes men, by turning them away from their iniquities, delivering them from the condemnation and dominion of ſin, and enabling them to ſerve him without fear, in holineſs and righteouſneſs before him all the days of their life, to ſtyle it a *preſent ſalvation?* Or is it abſurd and unintelligible to call theſe various exerciſes of the Chriſtian's mind, and ſtates of his conduct, his conflicts with the enemies of his peace, his attainments in humility, faith, hope, love, and other Chriſtian graces, his *experience?*" P. 110.

To this we anſwer, that whatever is calculated to miſlead is always improper; and that words uſed in a ſenſe quite foreign from that which is authorized by the *jus et norma loquendi* muſt ever be abſurd and unintelligible, unleſs they be accurately defined by him who uſes them. Now, that which is here denominated *a preſent ſalvation* is, by the *cuſtom* of England, called *the teſtimony of a good conſcience;* while the word *ſalvation* is employed to denote ſomething *future*, namely, redemption from the power of the grave, and from the pains of hell, with the enjoyment of everlaſting happineſs in heaven. In this ſenſe it is underſtood by the learned and

the unlearned; and therefore, when the *evangelical* miniſter talks of a *preſent* ſalvation, he employs language calculated to miſlead, unleſs he previouſly warn his hearers, that, by the words *preſent ſalvation*, he means nothing more than what all other men mean, when they ſpeak of *the teſtimony of a good conſcience.*

The proper meaning of the word *experience* is either *frequent trial*, or *knowledge* gained by trial and practice. The evangelical miniſter, therefore, may, with ſufficient propriety, ſpeak of his experience of various conflicts with the enemies of his peace, as well as of the divine goodneſs to him when under thoſe conflicts; but he can with no propriety call thoſe *conflicts* themſelves, or that goodneſs his *experience;* and he ſpeaks unintelligibly and abſurdly, when he calls his *attainments* in humility, faith, hope, love, and other Chriſtian graces, his *experiences.* We know by experience that metal attracts lightning; but are metal and lightning themſelves *experience?* The real Chriſtian is not accuſtomed to *boaſt* of his attainments; and he cannot know that he has made *any* attainments in humility, faith, hope, love, &c. but by comparing the ſtate of his own mind, of which he is *conſcious*, with the deſcription of ſuch graces in the oracles of truth; but *conſciouſneſs* is ſomething very different from *experience.* Mr. Overton thinks otherwiſe, and thus contends for *experimental* knowledge and *ſalvation.*

"Such teachers (Meſſrs. Daubeny, Polwhele, Ludlam, &c.) have no idea of any thing that can properly be denominated internal and experimental Chriſtianity, or a *ſalvation begun in this life.* Thus, when Mr. Robinſon ſays, "that believers can ſpeak of Chriſt's power, faithfulneſs, and love, of his ability to ſave, &c. from their own *experience*," "we are told, Mr. Ludlam affirms, what is no more poſſible, than that we ſhould ſpeak of Chriſt's miraculous cures from our own experience." "With the like confuſion of ideas," Mr. L. proceeds, "we aſked, whether, by our *own experience* of his ability to ſave, we can ſtand forth as witneſſes of his reſurrection? For until we are *actually* ſaved, he ſays, we cannot, in ANY SENSE, *experience* this ſalvation." P. 118.

And is not all that Mr. Ludlam is here ſaid to affirm incontrovertibly true, if the words *ſalvation* and *experience* be taken in their uſual acceptation? No, ſays Mr. Overton,

"If the authority of St. John is to be preferred to that of Mr. Ludlam, there is a ſenſe in which *he that believeth on the Son of God hath the witneſs in himſelf.* If the judgment of St. Paul is to be regarded, there is a knowledge *of the power of Chriſt's reſurrection* attainable here, perfectly diſtinct from the bare belief of the fact."

True,

True, moſt learned and evangelical Sir; but what is all this to the purpoſe? Will you lay your hand upon your heart, and without equivocation affirm, that the witneſs which St. John ſays* "he that believeth on the Son of God hath in himſelf," is what is underſtood by the Engliſh word *experience*; or that the *power* of Chriſt's reſurrection, for the knowledge of which, St. Paul ſayst, "he ſuffered the loſs of all things, and counted them but dung," is the *reſurrection itſelf?* Unleſs you will affirm this, and prove it likewiſe by arguments intelligible to common ſenſe, we muſt agree with Mr. Ludlam, that the employment of the word *experience* to denote the evidence which the Chriſtian has of his own *ſalvation* is extremely improper, being calculated to miſlead the ignorant, and to fill their heads with idle dreams and dangerous deluſions. In that, of which we have *experience*, it is not poſſible that we ſhould have *faith*, as St. Paul expreſsly teaches in thoſe very words which you quote to prove that we can: "patience," ſays the Apoſtle‡, "worketh experience (of God's ſupporting us under tribulation,) and experience hope" that he will continue to ſupport us. This is ſound logic and plain Engliſh; but preſent *experience* of *ſalvation*, taking the words in their proper acceptation, is that kind of language to which Warburton gave the name of *ſpiritual gibberiſh*, and of which he ſaid, that, having no weak ſide of common ſenſe, —*recalcitrat undique tutus.*

In like manner the preſent author quibbles upon the words *converſion* and *regeneration;* contending that, in the language of the church, they are every where of the ſame import with the word *repentance.* That one of theſe words may be *often* ſubſtituted for the other, we readily admit, eſpecially when their ſenſe is limited by circumſtances accurately expreſſed; but this ſubſtitution can ſeldom be made with propriety when the words are uſed in their fulleſt latitude. Thus, though it would be extremely proper to ſay of an abandoned libertine, that he muſt be *converted* or *regenerated* before he can be ſaved; the ſame language could not be employed when ſpeaking of an humble Chriſtian, labouring to adorn the doctrine of God his Saviour in all things, and daily gaining ground, through divine grace, on his evil propenſities or habits. Again, the church expreſsly declares, that all children are *regenerated* in baptiſm; and that, if they die before the commiſſion of actual ſin, they ſhall undoubtedly be ſaved; but it would be nonſenſe to ſay that *children repent* in baptiſm.

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* 1 John, v. 10. † Philippians iii. 8—10. ‡ Rom. v. 1—5.

Mr.

Mr. Overton ſeems to doubt, whether all thoſe that have been baptiſed and die before the commiſſion of actual ſin, are undoubtedly ſaved; but he is afraid to contradict flatly the doctrine of the church. "*Whatever*," ſays he, "*may be the ſtate of infants*, the duty of repentance, the church conſiders all who would be really Chriſtians bound to perform when they come of age." P. 172. The anonymous preſbyter, more conſiſtently as a Calviniſt, expreſsly affirms, that *all* baptiſed infants, dying before the commiſſion of actual ſin, cannot be ſaved; and even heſitates to admit the ſalvation of *any infant whatever!*

"It is certain," ſays he, "there is but *one baptiſm*, as but *one Lord*, and *one faith:* and the *ſign* of ſpiritual regeneration can be applied only to the ſpiritually regenerate. *When* God the Spirit actually regenerates, and *how* he works, muſt ever be ſecret to us, and known *certainly* to himſelf alone*. Infants are conſidered in the ſame predicament as adults; and, like them, admitted to *the ſign of profeſſion*, and received into the number of Chriſt's *faithful* and *elect* children. *Admitting the ſalvability of infants*, they muſt have received the Holy Ghoſt as well as we; for no man can enter into the kingdom of heaven except he be born of the ſpirit." P. 126.

"It muſt be obſerved, that, reſpecting infants, little, very little is to be found in the ſcripture; and whenever the ſcripture is ſilent, we muſt be content not even to deſire to be wiſe above what is written. As to the mode of baptiſm, our church preſcribes dipping in water, or pouring it upon the perſon, regarding theſe of the ſame import, as ſignifying the *myſtical* waſhing away of ſin; but, in whatever manner it is adminiſtered, it is only as a *ſign*, and not the thing ſignified; as a *means* through prayer, and *not as neceſſarily* conferring the bleſſing; therefore only *really* ſealing unto the day of redemption, thoſe whom God hath *choſen out of mankind*, according to his eternal purpoſe, and grace given them in Chriſt Jeſus before the world began." P. 129.

From theſe paſſages it is evident, that the author does *not* hold, with the church, the regeneration and ſalvation of *all* baptiſed infants, dying before the commiſſion of actual ſin; and from the following it is apparent, that he believes not *any infant whatever capable of ſalvation!*

"If there be *none other name than that of Jeſus Chriſt of Nazareth given under heaven among men, whereby we muſt be ſaved*, and that *believing* is neceſſary to *ſalvation*, I ſhould be led to conclude, *he that believeth not ſhall be damned.* And if *Holy Scripture doeth ſet out to us* ONLY *the name of Jeſus Chriſt, whereby men muſt be ſaved*, how are men in Scripture ſaved by that name? Without having ever heard

* How is this to be reconciled to Mr. Overton's doctrine reſpecting *experience* and preſent *ſalvation?*

of

of it? Without *faith?* Without the grace of his Spirit? Where? In what paſſage of Scripture does it appear that ſuch ſalvation is promiſed? Or that any man ever believed on whom *they* (he) had not *heard?* Or that they, who were *without Chriſt*, and *ſtrangers to the covenant of promiſe, were not without hope?*" P. 116.

Now, as it is certain that infants, eight days old, have *not* heard of *Chriſt;* that they neither *do* nor *can* believe in him, nor in any thing elſe; and that they are *ſtrangers* to the covenant of promiſe, it follows, undeniably, that, in the opinion of this author, all *ſuch* infants muſt inevitably be *damned!* It follows, likewiſe, that the phraſe, *admitting the ſalvability of infants*, is only a conceſſion made for the ſake of argument; and that this nameleſs gentleman, as well as Mr. Overton, has very different notions of regeneration and repentance, from thoſe which are taught in the Liturgy, Articles, and Homilies, of the Church. Whilſt the former, as we have ſeen, directly contradicts her doctrine of regeneration in baptiſm; the latter, with equal arrogance, condemns what ſhe has taught concerning the nature and efficacy of true repentance.

"Hereby do we learn, ſays the Church, what is the *ſatisfaction* that God doth require of us, which is that *we ceaſe from evil and do good;* and if we have done any man wrong, to endeavour ourſelves to make him true amends to the uttermoſt of our power, following in this the example of Zaccheus*."

Mr. Overton, on the other hand, repreſents this *ſatisfaction* as a very ſubordinate part of repentance, if any part of it at all; and thus cenſures Theophilus St. John, whom he calls "a dry nurſe of the church," and Dr. Paley, for having both uſed the language of thoſe very ſtandards, to which he conſtantly appeals;

"What theſe teachers therefore chiefly mean by repentance, is, outward reformation, or at the moſt ſome very *partial* change of character. It is, they tell us, *to ceaſe to do evil, and to learn to do well.* It is the gradual amendment of life and converſation." P. 171.

Is "to ceaſe to do evil and learn to do well," a *partial* change? Or can he who defines repentance to be "the ſerious commencement of a work, which it requires the vigorous exertions of the whole life to complete" (p. 163) *really* conſider it as erroneous to repreſent repentance, in ordinary caſes, as "the gradual amendment of life and converſation"? Mr. Overton knows well, that in the ſermons of Dr. Paley and Mr. St. John, to which he refers, no countenance whatever is

* Second part of the Homily of Repentance.

given

given to *hypocriſy*, or mere outward reformation; but he cenſures them, becauſe they *teach*, that reformation of life is of more value in the ſight of God, than *internal feelings*, and becauſe they do *not* teach the neceſſity of *repenting* of *original ſin!!* His own notions of repentance are very clearly ſtated in the following words:

"OUR ideas are, that a *feeling* and *practical* conviction of *human depravity* is eſſential in Chriſtianity. This conviction, we think, may juſtly excite *unfeigned ſorrow, and deep anxiety in the ſoul.* And it is our opinion, that in order to ſalvation, a *change of mind, of views and diſpoſitions*, muſt be effected in *every perſon*, wherever born, however educated, or of whatever external conduct. Is it ſaid, that this change is effected in us at our *baptiſm?* We anſwer, have you then indeed kept your baptiſmal vow? Have you, in the uniform and habitual tenor of your life, been renouncing ſin, the world, and the devil; following the example of our Saviour Chriſt; and daily becoming more like unto him? Have you indeed *experienced* the inward and ſpiritual grace, of which the waſhing of water is the external emblem, a death unto ſin, and a new birth unto righteouſneſs? And, are your views, tempers, and purſuits, indeed ſuch, as in Scripture, every where characterize the *regenerate* children of God?" P. 160.

To theſe queſtions, we beg leave to anſwer, in the words of the church, that "though baptiſm is a ſign of regeneration or new birth, whereby, as *by an inſtrument*, they that receive baptiſm rightly, are grafted into the church; the promiſes of forgiveneſs of ſin, and of our adoption to be the ſons of God, are viſibly *ſigned and ſealed;* faith is confirmed; and *grace increaſed* by virtue of prayer unto God;" yet, after we have received the Holy Ghoſt, we may depart from grace given, and fall into ſin, and by the grace of God we may ariſe again, and amend our lives."

Such is the condition of man under the Goſpel, whether his *nature be depraved* or not; and ſuch *muſt* have been his condition in the higheſt ſtate of perfection capable of improvement. But though every creature placed in a ſtate capable of improvement, is of courſe liable to error and to ſin, it is by no means *our* opinion, that, in order to ſalvation, *a change of mind*, of *views*, and *diſpoſitions*, muſt be effected in him, whoſe "ſoul thirſteth for God, whoſe fleſh longeth for him," and who, in the ſtrength of divine grace, labours, though with much human infirmity, to "work out his own ſalvation with fear and trembling," ſenſible, all the while, that "it is God who worketh in him both to will and to do, of his good pleaſure." To what ſhould *the mind*, and *views*, and *diſpoſitions* of ſuch a man *change?* So far from *changing*, he ought ſurely to "be ſtedfaſt and immoveable, always abounding in the work

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of the Lord, and going on from ſtrength to ſtrength, till he come to a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt."

Why ſhould we perplex ourſelves about the *depravity* of *human nature*, or what good can poſſibly reſult from *unfeigned ſorrow*, or *deep anxiety in the ſoul* on that account, we are unable to conceive. We did not make ourſelves; and can therefore feel nothing of that "Godly ſorrow" for ſuch depravity, which the Apoſtle aſſureth us, "worketh in actual ſinners, repentance unto ſalvation, not to be repented of." If it be the author's meaning, that we ſhould feel unfeigned ſorrow and deep anxiety, becauſe Adam entailed weakneſs and corruption on his poſterity, to what can this poſſibly lead, but to the ſecret execration of the memory of our common anceſtor? Or, if he thinks that we have cauſe to be ſorrowful and anxious, becauſe we have been "made a little lower than the angels," we beg leave to aſk him, whether this be not, in effect to ſay, that he has cauſe to murmur againſt God? But

> "Aſpiring to be Gods, if Angels fell,
> Aſpiring to be Angels, men rebel;
> And who but *wiſhes* to invert the laws
> OF ORDER, ſins againſt th' Eternal Cauſe."

From the doctrine of *Repentance* Mr. Overton paſſes, in his ſixth chapter, to that of *Juſtification*, which he treats at ſome length, but with great obſcurity. The obſcurity is in part occaſioned by his uſe of undefined terms, which, in common language, have not now the preciſe meaning that they had in the age of our reformers; and, in part, by his inattention to the circumſtances which introduced ſuch terms into the Articles and Homilies of the Church of England.

"Our oppoſers," he ſays, "talk of two juſtifications, which they denominate our *firſt* and our *final* juſtification. The firſt, they teach, is all that is attainable in this life, and means our admiſſion into Chriſtianity. Thus teaches Biſhop Watſon, from Taylor the Socinian*. Dr. Hey approaches infinitely near him. Our church, this divine ſays, calls the "admiſſion into Chriſtianity our *firſt* juſtification," and uſes "the word juſtification as ſynonymous to baptiſm." This is the expreſs doctrine of Mr. Daubeny. The confuſion on this ſubject, he ſays, is to be attributed to a want of *attention to the ſenſe in which the word juſtification is uſed in the Articles*, and adds, *the word juſtification, as it was uſed at the Reformation, was conſidered as ſynonymous with baptiſm;*

* This is ſo far from being true, that Biſhop Watſon makes an apology for *republiſhing* a work, containing the doctrine of a *double* juſtification, though that work is greatly admired by the learned. *See the third volume of his tracts.*

baptism.; and that accordingly, *by our justification is primarily to be understood our admission into Christianity.* He then talks of man's *first* justification, and his *final* justification; and supports these notions by the arguments, and nearly the words, used by Dr. Hey." P. 179.

And is not all that Mr. Daubeny and Dr. Hey are here said to teach, strictly true? Read again, Sir, the third part of the Homily on Justification, and consider duly and impartially the import of the whole paragraph, in which it is said, "our office is, not to pass the time of this present life unfruitfully and idly, after that we are *baptized* or *justified.*" When you have done this, be pleased to recollect that, in the judgment of the church, all who, having been rightly baptized in their infancy, die before they commit actual sin, are undoubtedly *saved;* and you cannot fail to perceive, that the words *justification* and *baptism*, were sometimes used as synonymous by our reformers, unless indeed it be your opinion, that a man may be *saved* without being *justified!* Mr. Daubeny does not contend for the *use* of such language *now*, though certainly not improper in itself; and had you quoted the whole page, in which he speaks of man's first and final justification, we hardly think that you would have ventured, as you have done (p. 181) to trifle with your readers, by vainly attempting to make his reasoning on the subject ridiculous.

That the word *justification* is used, in the Liturgy, Articles, and Homilies, of the church, as well as in the translation of the New Testament, in various senses; and that some of these senses are not *now* in common use, are facts, which cannot be controverted; though too little attention is paid to them, both by Calvinists and by Anti-Calvinists, in their sermons and other practical discourses. When Mr. Ludlam, as here quoted, says, that the *justification* of a *sinner* in the court of heaven is utterly impossible; when he pronounces *unintelligible* that definition of *justification*, which represents it as the particular method laid down in Scripture, of *honourably acquitting sinful men* before their God; and, when he adds that *sinful* men, so far from being *honourably acquitted*, cannot be *acquitted at all*, he utters so many propositions which are unquestionably true, if the words *justification* and *acquittal* be taken rigidly in their proper forensic sense. This is indeed acknowledged by our present author, who says,

"The fact is, that considered in its original import, and restricted precisely to the practice of human tribunals, justification is not only perfectly *distinct* from pardon, but is absolutely *incompatible* with it. A man cannot there be both pardoned and justified at once. To be pardoned, he must be supposed guilty; to be justified, he must be sup-

poſed innocent. But in reſpect to our caſe before God, pardon and juſtification are always connected. We are pardoned as ſinners, for the ſake of Chriſt, "who paid our ranſom; we are juſtified, as intereſted by faith in his righteouſneſs, who fulfilled the law for us." P. 186.

After this acknowledgment, we might have expected to find the author enquiring, by a diligent collation of paſſages, in what ſenſe, different from the forenſic, the word *juſtification* is uſed in Scripture, and in the ſtandard writings of the church; but inſtead of this, he labours in good earneſt to ſhow "how the ſins of his people are transferred to the perſon of Jeſus, and his righteouſneſs imputed to them alſo," ſo that ſinners may *really* be conſidered as righteous before God!

Mr. Overton, we doubt not, conſiders it as extremely abſurd to talk of the qualities of bread and wine being really transferred to the ſubſtance of fleſh and blood; and in this opinion we heartily agree with him, though our bleſſed Lord expreſsly ſaid to the Apoſtles, when he gave to them the ſacred bread and cup, "this *is* my body which is given for you; this *is* my blood which is ſhed for you." But the doctrine of tranſubſtantiation is not one whit more abſurd, than this mutual transference of righteouſneſs and guilt from Chriſt to the ſinner, and from the ſinner to Chriſt. Nay, if there were degrees of abſurdity, we ſhould not heſitate to ſay, that the Calviniſtic doctrine of *mutual imputation* is *more* abſurd and incredible, than the Romiſh doctrine of *the real preſence*. We know perfectly and fully the very *eſſence* of righteouſneſs and of ſin; but we do not know the *ſubſtratum of body*, nor *how* it affects the ſenſes, ſo as to produce, what modern philoſophy calls *the ſecondary qualities*. Yet becauſe the doctrine of the real preſence leads to impious conſequences; becauſe it belies the evidence of ſenſe, and renders the credibility of miracles impoſſible; and becauſe it is contrary to other doctrines of Scripture; all Proteſtants take the liberty to underſtand the words of our Saviour metaphorically: and ſince the doctrine of *mutual imputation* belies the evidence of reaſon and conſciouſneſs; ſince it is contrary to every notion, which we can form of the divine juſtice, veracity, and omniſcience; and ſince without ſome previous notion of God's juſtice and veracity, we could not admit miracles to be a proof of divine revelation, or even be certain of the *truth* of that revelation, ſuppoſing it to have come from God; may we not take as much liberty with the words of Lord Bacon and our reformers, as with the words of our bleſſed Saviour, and underſtand metaphorically ſuch expreſſions as ſeem to teach a doctrine fraught with impious conſequences.

It is commonly ſaid, and well ſaid, that as Chriſtians receive, from a worthy participation of the Lord's Supper, the ſame benefits which they would receive, were it poſſible for them to feaſt religiouſly on the real ſacrifice offered by Chriſt on the croſs, therefore the conſecrated bread and wine are called, with great propriety, that body and blood of which they are ſymbols, for nearly the ſame reaſons that a bank bill is frequently called by the name of the ſum of money which it repreſents, and for which it paſſes current through the kingdom. In like manner Lord Bacon, who is here triumphantly quoted, might talk of the *imputation of Chriſt's righteouſneſs to ſinners*, who, in conſequence of a true faith in his blood, ſhall, at the day of judgment, be received into the kingdom prepared for them from the beginning of the world; becauſe thoſe ſinners could receive nothing more from the hands of their merciful judge, were it indeed poſſible to transfer Chriſt's righteouſneſs to them, ſo as to make it *really* their righteouſneſs. We may venture, however, to affirm, that had Bacon and Cranmer dreamed that any human being could poſſibly underſtand them as teaching a *real* transference, they would have expreſſed themſelves differently; though, conſidering the metaphorical ſtyle of the age in which they lived, their language is wonderfully guarded.

But let us inquire into the ſcriptural meaning of the word *juſtification*, and we ſhall find all this impious nonſenſe about a literal imputation of Chriſt's righteouſneſs to the ſinner, and of the ſinner's guilt to Chriſt, is the reſult of ignorance or ſhameful inattention.

The Chriſtian diſpenſation, or covenant, is founded on the fall of Adam; and its object is, on certain conditions, to reſtore to mankind what they had loſt in him. This, we think, Mr. O. will not deny; for, though he has very different notions from ours reſpecting the conſequences of the fall, he quotes, with approbation, a great reformer, as obſerving, that thoſe who treat of juſtification, without a reference to the fall, "will only amuſe themſelves with ingenious trifling." In our opinion, the fall brought mankind under the dominion of death in the literal ſenſe of the word; and under that dominion, they might have been for ever left without having any ground for complaint or murmuring; becauſe they, who had no claim of right to *life*, could not ſurely pretend a claim of right to *eternal* life. It follows, therefore, as Mr. O. rightly obſerves, that "man muſt be either ſaved wholly by grace, or not ſaved at all." Accordingly the ſtupendous plan of redemption, into which even the angels deſire to look, was the offſpring of God's *free grace*; in conſequence of which, by

the death of Chriſt on the croſs, and his reſurrection from the dead, *all mankind are reſtored to that immortality*, which no creature can poſſibly *merit* from his Creator. Thus far the Chriſtian covenant is without conditions propoſed to man.

But mere *immortality* is not eternal *happineſs;* and man cannot be happy with angels and archangels, and all the company of heaven, unleſs he poſſeſs heavenly diſpoſitions, which, as he has them not by nature, muſt be acquired. The Goſpel therefore preſcribes the method, by which alone he can acquire them, not that he may thereby *merit* heaven, which is impoſſible, but that he may be capable of reliſhing its enjoyments; and the obſervance of that method is commonly called the *conditions* of his ſalvation.

To the term *conditions*, Mr. O. and his friends urge many objections; and as we have no ſuch attachment as they, to particular words and phraſes, we ſhould abandon the term, if we could find a better; or, if without it, we could, otherwiſe than by tedious circumlocution, fully and clearly expreſs our meaning. The queſtion then is, "What does the Goſpel preſcribe to man as requiſite to fit him for that ſalvation, of which Chriſt is the author?"

Mr. Overton anſwers this queſtion, as if he thought that the ſame *perfect* obedience is ſtill required of us, which by every Calviniſt is ſuppoſed to have been required of Adam under the firſt covenant; and the anonymous Preſbyter expreſsly affirms, that ſuch obedience would give us a claim of *right* to eternal life.

"The moral law," ſays he, "was as perfect on Sinai, and demanded the ſame purity of heart and life as at this day: and that it would *then*, as *now*, entitle the *obedient* to life *eternal*, the Scriptures every where aſſert." P. 58.

This ſeems to us a very ſtrange aſſertion, eſpecially as made by him who inſults his betters and brethren in the church, for having departed from the doctrine of ſalvation by *grace*. So far are the Scriptures from teaching *any where* that *obedience* is *entitled* to *eternal* life, that they every where repreſent eternal life as the *gift* of God. It is plainly declared to be ſo under the Goſpel; it is repreſented as ſuch under the firſt covenant, being appended, not to the fulfilling of the *moral* law, but to the obſervance of a *poſitive* precept; and who knows not, that the Moſaic diſpenſation, *unconnected with the Goſpel**, holds out no proſpect of eternal life at all? "Search

* It is very extraordinary, that almoſt every Calviniſt talks and writes of Chriſt's fulfilling the Moſaic law for *us*, though it is evident that to *no part* of that law, but ſuch as is common to it with all other laws and diſpenſations proceeding from God, *we* ever need obedience.

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the Scriptures," ſaid our Saviour to the Jews*, "for in them ye *think* ye have eternal life; and they are they which teſtify of me: and ye will not come to me that ye *might have* life."

It is this wonderful miſtake, that eternal life is the *reward due by right* to *perfect obedience*, which, in conjunction with every man's conſciouſneſs, that his own obedience has *not* been perfect, leads theſe two authors to ſuppoſe, that ſinners cannot be juſtified before God, unleſs our bleſſed *Lord's righteouſneſs* be *really transferred* to them. But the Goſpel does not require this perfect obedience from man; and the transfer of Chriſt's righteouſneſs to him is impoſſible. The kingdom of heaven is opened to all believers by Jeſus Chriſt and by *him only*; and we are enjoined to believe this, and, through the ſtrength of divine grace freely given to us, to "work out our own ſalvation with fear and trembling; not becauſe either our faith or our obedience can render us "profitable ſervants to our Maker;" but becauſe the diſpoſitions from which faith and obedience ſpring, are neceſſary to fit us for the enjoyments of heaven. Now, ſuch men, as ſhall be found at the day of judgment to have had a true lively faith, which, wrought by love, ſhall certainly, for Chriſt's ſake, be juſtified in the moſt proper ſenſe of the word, becauſe they have done what was required of them *in the covenant, by which they ſhall be judged.* Our adverſaries always talk and write as if Chriſtians were to be judged by the law of Moſes or ſome other ſeverer law, different from that of the Goſpel; but as this is not the caſe, they may, in the original and proper ſenſe of the word, be *juſtified*, provided the Goſpel require not perfection from man. Whether it does or not, no reader of the New Teſtament can be ignorant.

That juſtification is often uſe in this ſenſe, any man may ſoon be convinced, by comparing Scripture with Scripture, and paying attention to the *ſenſe* rather than to the *ſound* of the ſacred oracles. Thus, when Balaam, ſpeaking by the ſpirit of God, ſays, "HE hath not beheld iniquity in Jacob, neither hath he ſeen perverſeneſs in Iſrael;" he ſurely affirms that Iſrael was *juſtified* before God. Yet Iſrael was, in reality, a perverſe and ſtiff-necked people. Nothing more, therefore, can be meant by this juſtification, than that the iniquities and perverſeneſs of that people had not yet amounted to an abſolute rejection of the covenant into which they were taken. Again, when it is ſaid, that "Simeon was *juſt* and devout, δίκαιος καὶ εὐλαβὴς, waiting for the conſolation of Iſrael," do

* St. John v. 39, 40.

Mr.

Mr. Overton and his party really imagine, either that Simeon's obedience had been *abſolutely perfect*, ſo that he could have been literally pronounced *without ſin;* or that the righteouſneſs of Chriſt, who had not *then* fulfilled the law, was *actually transferred* to him, and made *his* righteouſneſs? Impoſſible. The meaning of the phraſe is obviouſly nothing more than that Simeon was *juſt*, according to the diſpenſation under which he lived; and becauſe he had himſelf fulfilled, not a law requiring abſolute perfection, but a law making allowance for human infirmity, by which he ſhall not be tried at the day of judgment.

When men live *blameleſs* and *harmleſs*, they muſt be juſtified before a righteous tribunal; but does any man in his ſenſes ſuppoſe, that when St. Paul exhorted the Philippians to "be *blameleſs* and harmleſs, the ſons of God, without rebuke," he either expected them to paſs through the world without the leaſt ſpot of ſin, or wiſhed them to transfer to themſelves the righteouſneſs of Chriſt? Or when he prayed "God, that the whole ſpirit, and ſoul, and body," of the Theſſalonians, "might be preſerved *blameleſs* unto the coming of our Lord Jeſus Chriſt," is it conceivable, either that he expected that people to live in a degree of perfection, to which he well knew that no mere man ſhall ever attain, or that the object of his prayer was, that the whole righteouſneſs of Chriſt ſhould be transferred to every individual among them, and literally made *his* righteouſneſs? No, he only exhorted the Epheſian Chriſtians to "work out their ſalvation with fear and trembling, that, through the power of divine grace, working in them both to will and to do, they might be blameleſs," according to the tenor of the Goſpel covenant; and he prayed for the ſame thing to the Chriſtians of Theſſalonica, becauſe it is by that covenant, and by nothing elſe, that all Chriſtians are to be judged, and that any can be juſtified at the day of judgment.

To juſtify has various meanings in the Scriptures of the Old and New Teſtaments, which the reader, who is not afraid to conſult, for the import of a word, the writings of a man who has been ſtigmatized as a heretic, will eaſily aſcertain, by the help of Taylor's *Hebrew Concordance*, and his *Key to the Apoſtolic Writings*. Biſhop Bull has completely proved*, that δικαιοῦν is of the ſame import in the New Teſtament with הצדק in the Old; and by a collation of the paſſages in which the Greek and Hebrew words reſpectively occur, it will be found that they often ſignify, not to pronounce juſt or free

* *Harm. Apoſt.*

from

from *all ſin* whatever; but to juſtify the perſon ſpoken of, by the law on which he is arraigned. To make ſuch a collation here, would far exceed the limits of a review; but a ſingle text is ſufficient to eſtabliſh our poſition.

St. Paul having affirmed, that neither "idolaters, nor fornicators, nor adulterers, nor thieves, nor drunkards, nor extortioners, &c. ſhall inherit the kingdom of God," adds, "and ſuch were ſome of you: but ye are waſhed, but ye are ſanctified, but ye are *juſtified*, in the name of the Lord Jeſus Chriſt*." Here it cannot poſſibly be the Apoſtle's meaning to declare the Corinthians *juſtified* in the utmoſt extent of the word, becauſe with the ſame breath he had affirmed the direct contrary: but only to declare them juſtified, according to the gracious terms of the Goſpel covenant. What theſe are, we ſhall now enquire.

According to Mr. Overton,

"we are juſtified by *faith only*, and *for the merit* of our Lord and Saviour Jeſus Chriſt. And this faith, he ſays, is well expreſſed in the definition given of it in the homily on ſalvation. 'The right and true Chriſtian faith,' it is there affirmed, after a recital of the chief hiſtory reſpecting our Saviour, 'is, not only to believe that holy ſcripture, and all the foreſaid articles of our faith, are true, but *alſo to have a ſure truſt and confidence in God's merciful promiſes* to be ſaved from everlaſting damnation by Chriſt; whereof doth follow, a loving heart to obey his commandments.'" P. 188.

This is undoubtedly ſound doctrine; but who could have ſuppoſed, that the man who admits it would object to what he ſtates, in the following words, as the doctrine of the Biſhop of Lincoln, Biſhop Burnet, and Mr. Daubeny.

"When we are ſaid to be juſtified by faith, and by faith *only*, theſe divines ſay, that in this caſe faith ſignifies obedience to the whole religion of Chriſt, including both belief and practice; or, as they at other times expreſs themſelves, 'the complex of all Chriſtianity;' or, in Mr. Daubeny's language, 'faith in the *concrete*; faith as *comprehenſive* of all Chriſtian duties.'" And this faith *juſtifies*, they ſay, not as it unites us with Chriſt, or is the *inſtrument* through which we apply his merits to ourſelves, or as it complies with the precept of relying on Chriſt's merits for juſtification; but, as it thus *implies true holineſs in the nature of it*; as it includes the other evangelical graces "as conſtituent parts of it;" or as, like love and repentance, it is a fundamental cauſe of obedience." P. 191.

If a paragraph, compoſed of ſentences and half ſentences thus tagged together, from the works of five or ſix different

* 1 Cor. vi. 11.

authors*, ſhould contain expreſſions not altogether proper, the fault would not be their's to whom thoſe expreſſions are attributed, but his who had recourſe to ſuch undue methods of quotation, for the purpoſe of bringing odium on his antagoniſts. A ſingle ſentence or half ſentence may appear extremely reprehenſible when read by itſelf, which yet would be approved, even by St. Paul, when read in conjunction with its original context.

But, after all, in what does this account of faith, ſo ſingularly made up of ſhreds, differ from that which the author has given of his own and his client's notions of faith? He repeatedly inſiſts, that ſaving faith cannot exiſt alone, but is *neceſſarily productive of all other Chriſtian graces*; and, if ſo, is it not the ſame thing with that which Mr. Daubeny calls *faith in the concrete*; Biſhop Burnet, *the complex of all Chriſtianity*; and his Lordſhip of Lincoln, *obedience to the whole religion of Chriſt, including both belief and practice?* And if the *true* churchmen really believe that ſaving faith can never be alone, for what purpoſe do they contend for *juſtification* by faith, and talk of an *inſtrument* which has no exiſtence? The church, of which they profeſs to be the only faithful members, teaches no ſuch abſurd doctrine.

"St. Paul," ſays the homily on ſalvation, pp. 19, 20, "declareth nothing upon the behalf of man concerning his juſtification, but only a true and lively faith, which nevertheleſs is the gift of God, and not *man's only work without God*. And yet that faith does not ſhut out repentance, hope, love, dread, and the fear of God, to be joined with faith in every man that is juſtified; but it ſhutteth them out from the office of juſtifying. So that although they be all preſent together in him that is juſtified, yet they juſtify not altogether. Our juſtification doth come freely by the mere mercy of God; and of ſo great and free mercy, that whereas all the world was not able of themſelves to pay any part towards their ranſom, it pleaſed our heavenly Father, of his infinite mercy, without any our deſert or deſerving, to prepare for us the moſt precious jewels of Chriſt's body and blood, whereby our ranſom might be fully paid, the law fulfilled, and his juſtice fully ſatisfied. So that Chriſt is now the righteouſneſs of all that truly do believe in him. He for them paid their ranſom by his death. He for them fulfilled the law in his life. So that now in him and by him every true Chriſtian man may be called a fulfiller of the law; foraſmuch as that which *their infirmity lacked, Chriſt's juſtice hath ſupplied.*"

This is the exact doctrine, expreſſed in the very words which this author repeatedly condemns. Again, the ſame homily teaches us, that

* The Biſhops Pretyman and Burnet, Mr. Daubeny, and Biſhop Watſon, &c.

"the

" the true underſtanding of this doctrine, we be juſtified freely by faith without works, or that we be juſtified by faith in Chriſt only, is not, that this our own act to believe in Chriſt, or this our faith in Chriſt, which is within us, doth juſtify us, and deſerve our juſtification unto us (for that were to count ourſelves to be juſtified by ſome act or virtue that is within ourſelves;) but the true underſtanding and meaning thereof is, that, although we hear God's word and believe it; although we have faith, hope, charity, repentance, dread, and fear of God within us, and do never ſo many good works thereunto; yet we muſt *renounce the merit* of all our ſaid virtues, of faith, hope, charity, and all other virtues and good deeds, which we either have done, ſhall do, or can do, as things that be far too weak and inſufficient and imperfect to deſerve remiſſion of our ſins and our juſtification; and therefore we muſt truſt only in God's mercy, and that ſacrifice which our High Prieſt and Saviour, Chriſt Jeſus, the Son of God, once offered for us upon the croſs, to obtain thereby God's grace and remiſſion, as well of our original ſin in baptiſm, as of all actual ſin committed by us after our baptiſm, if we truly repent, and turn unfeignedly to him again." P. 22.

This doctrine of the church is ſo palpably Anti-Calviniſtic, that, in the words of our author, " it is pretty obvious where the deviation from her in this point exiſts."

It is not, however, to be denied, that, in one reſpect, a degree of importance may be given to faith, in the ſcheme of Chriſtianity, which no other grace or virtue can claim. Sometimes the word *juſtification* ſeems to be employed to denote merely a *reſtoration* to that *immortality* which was forfeited by Adam; and, when that is the caſe, men may be ſaid, with peculiar propriety, to be *juſtified by faith alone;* becauſe faith, as the homily on ſalvation teaches, " ſendeth us directly to Chriſt," who, in this ſenſe, is the ſole author of *eternal life;* to which our good deeds, from whatever principle they flow, can contribute nothing. It is in this ſenſe that Biſhop Warburton, to whom the author appeals, underſtands the word *juſtification*, when he contends that *juſtification by faith alone* is the great proteſtant as well as evangelical principle; and, both in the Epiſtles of St. Paul, and in the writings of the reformers, there are many paſſages which ſeem ſtrongly to countenance his theory. Into the foundation of that theory, however, we need not here enquire; becauſe nothing can be further removed than it is from the peculiar dogmas of Calvin, which his Lordſhip every where ſtyles *blaſphemous abſurdities*.

In the ſeventh chapter of this apology, the author treats of *good works;* and employs, as every where elſe, *garbled quotations*, *ambiguous expreſſions*, and *fallacious reaſoning*, to diſcredit the character, as well as the doctrine, of every Anti-Calviniſt;

Calviniſt; but we cannot waſte more of our own or our readers' time on ſuch contemptible quibbling. By calling it contemptible, we do not mean to inſinuate that the author is a man of mean talents; for, were not his talents above mediocrity, he could not have given any degree of plauſibility to a cauſe ſo untenable and ſo ſhocking, as that which he has choſen to maintain. But, if it be ſinful to "talk deceitfully even for God," what can be thought of the conduct of that clergyman, who, to excite the prejudices of "the great and ſmall vulgar" againſt the majority of his brethren, quotes, as Mr. Overton has quoted, not only the works of the individuals whom he perſonally attacks, but alſo the ſtandard writings of that church of which he profeſſes to be a moſt dutiful ſon?

The eighth chapter is devoted to the vindication of CERTAIN INDIVIDUALS, and to the groſs abuſe of others. The ninth details the author's "reaſons of adherence" to what he calls "the genuine doctrines of the Church of England." In the tenth he recapitulates his reaſoning, and concludes with the following *modeſt* application of the words of St. Paul to the preaching of himſelf and his Calviniſtic brethren. "Though we, or an angel from heaven, preach any other goſpel unto you than that which we have preached unto you, let him be accurſed"!!

After the many extracts which we have given from the pamphlet of the anonymous preſbyter, we need hardly inform our readers, that he is a Calviniſt, equally zealous and confident with Mr. Overton. He adopts, indeed, ſomewhat more of the ſyſtem; and, truſting probably that he cannot be diſcovered, indulges himſelf in ſtill groſſer abuſe, eſpecially of the learned and pious Biſhop of Lincoln. *Like* Dr. Haweis, *he* more than inſinuates that none but Calviniſts believe the catholic doctrine of the Trinity; *like* the ſame hiſtorian, *he* teaches the indefectibility of grace; and, *like him* too, he pleads for the innocence of ſchiſm. There are ſome other ſingular inſtances of reſemblance between theſe two writers, ſuch as their frequent uſe of the ſame uncommon phraſes—*unhumbled heart; moral ſuaſion; gracious ſouls*, for ſouls endued with grace, &c. their *doubting the ſalvability of infants;* their *tranſlating into the very ſame words* part of the epiſtolary correſpondence of Luther with Eraſmus, on the ſubject of *predeſtination;* and, as we learn from a late magazine, their *agreeing* in the ſame *ill-founded criticiſm* on a text of the Second Epiſtle of St. Peter.

We do not ſay that Dr. Haweis and the Preſbyter are *unus et idem;* but, whether they be or not, on the ſubject of grace and the ſalvation of infants they write much more conſiſtently

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as Calviniſts than Mr. Overton himſelf. As grace, according to that ſyſtem, is given to none but the *elect*, and as all the elect ſhall infallibly be ſaved, it follows of courſe, as the Preſbyter teaches, that no man who has taſted of grace can fall away finally; and that none but *elected* infants are within the poſſibility of ſalvation. Mr. Overton avoids this ſubject, as if he were afraid to utter his ſentiments; while he cenſures directly the looſe notions of Dr. Haweis and the Preſbyter reſpecting ſchiſm. For this cenſure he is entitled to praiſe; though, as Dr. Kipling obſerves (p. 73) " the very title of his own publication is ſchiſmatical."

" Mr. Overton's profeſſed object," ſays this excellent divine, " is to inform the public, by what diſcriminating tokens *a true churchman is to be aſcertained*; and that of *Preſbyter* is *to vindicate the Church of England*. But are we the better enabled to aſcertain one of thoſe *ſectaries* by an aſſurance from their ringleader, that this church was founded by Calviniſts? Or is this church at all vindicated by a declaration from one of its preſbyters, that its doctrinal articles were compoſed by perſons whoſe minds were contaminated with Calvin's blaſphemies? For ſuch are almoſt all his doctrines. Theſe cannot have been the motives which induced theſe two writers to aſſert, that the founders of our church were Calviniſts.

" My laſt obſervation is, that the conduct of theſe writers has a moſt dangerous tendency. For to what purpoſe was this aſſertion made? In the firſt place, to deduce this corollary from it,—*that the Articles of our church are Calviniſtical*; and then to blacken the character of the national clergy, and obliterate from the minds of the people all reſpect and veneration for this ſacred order of men, by founding upon this corollary the following charges,—" that every miniſter of the *church eſtabliſhed, if he be not a Calviniſt*, has ſubſcribed to articles which he does *not believe*, and *omits* alſo to preach *thoſe doctrines*, which, when he was ordained, he was *enjoined by authority*, and ſolemnly *engaged himſelf*, to teach his congregation." Theſe are neither of them novel calumnies. The itinerant preachers of Methodiſm have long been telling the common people, that the miniſters of the church eſtabliſhed neither believe its articles, nor preach the doctrine contained in them; and this latter accuſation they now weave into their pamphlets*. Their views and purpoſes in diſſeminating thoſe falſe and calumnious reports, have always been, and ſtill are, to render the parochial clergy diſreſpected and contemptible in their ſeveral pariſhes, and to draw away the common people from the eſtabliſhed church; and their indefatigable exertions in carrying on this wicked project have been, alas! in many places, but too ſucceſsful; of all which, this upſtart ſect of *true churchmen* being fully ſenſible, *they* have now adopted, we ſee, the ſame iniquitous means, and begun to

* For a ſpecimen of this chequer-work, ſee a letter addreſſed, " by Joſeph Benſon to Thomas Thomſon, in the year 1800."

imitate

imitate this buſy, meddling, crafty, deſigning, miſchievous tribe of preachers. But let me remind the true churchmen ſo often mentioned by me, and not only theſe two, but every other evangelical miniſter, and the preachers of Methodiſm too, that, ſhould our church be demoliſhed, the downfal of the ſtate (as hiſtory authorizes us to conclude) would not be far diſtant; and that, of thoſe men who were the moſt active ſticklers for a diſſolution of government in France, not a few themſelves fell victims to that Revolution which they had been ſo zealous and eager to effectuate."

In addition to this, we beg leave to remind Mr. Overton, for the Preſbyter we believe to be incorrigible, that if the ſyſtem of Calvin be true, the converſion of a Deiſt to the Chriſtian faith, by reaſonings founded on *miracles* and the fulfilling of *prophecy*, is impoſſible. If the juſtice of God be ſomething ſo very different, as that ſyſtem exhibits it, from *our* notions of juſtice, how, may the Deiſt aſk, can we know that miracles were not wrought, and prophecies fulfilled, to deceive the world? The Preſbyter's friend, Dr. Haweis, aware that this queſtion cannot be anſwered by a Calviniſt, gravely contends, in oppoſition to his Saviour, that no man was ever converted by a miracle; but we hope that Mr. Overton is not yet ſo wedded to his ſyſtem, as for the ſake of it to abandon the rational evidence of divine revelation, and reſt the whole cauſe of Chriſtianity upon internal feelings, which, granting them to be really impreſſed by God, can be evidence only to thoſe on whom they are *impreſſed*.

But, though we expreſs ourſelves thus of the ſyſtem of Calvin, God forbid that we ſhould treat individual Calviniſts as Mr. Overton and the Preſbyter have treated all who think as we do of this long agitated controverſy. Numbers, we doubt not, whoſe lives have adorned the doctrine of God their Saviour in all things, have held, or imagined they held, the moſt obnoxious of thoſe tenets, of which the natural effect is certainly, in a high degree, injurious to good morals, as well as to the reception of the faith by unbelieving philoſophers; but it is very difficult for us to conceive, how ſuch men can reconcile to their principles, the uſe of the Liturgy of the Church of England, or how they can ſubſcribe that Article of Religion, which affirms, that Chriſt made full ſatisfaction for the ſins, both original and actual, of the whole world. Still we admit the thing to be poſſible, and that many ſincere Calviniſts may be conſcientious members of our church. But ſurely their ſyſtem is not clearly eſtabliſhed, nor are the peculiarities of it ſo neceſſary to ſalvation, as that they can feel themſelves called upon by duty to excite the prejudices of the multitude againſt the doctrines taught by thoſe whom we

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muſt conſider as the more regular clergy. If it be inculcated on the people, that as they exiſt not of themſelves, they cannot of themſelves exiſt for ever; that ſalvation, therefore, is, and muſt be, *wholly* of grace; that man, who is of yeſterday, can never *merit* any thing of the High and Lofty One, who inhabiteth eternity; and that good works are required, not as ſervices done to God, who was as happy when exiſting alone as when he had created a thouſand worlds, but as neceſſary to make us "meet to be partakers of the inheritance of the ſaints in light;" can any harm reſult from adding to this doctrine, that without ſuch good works as the goſpel covenant requires, Chriſtian ſalvation is impoſſible? But this we apprehend to be the general doctrine of thoſe clergy whom our pretended *true churchmen* revile, becauſe they preach not unconditional election, the tranſmiſſion of guilt from father to ſon, partial redemption, the irreſiſtibility of grace, and the incomprehenſible notion of imputed righteouſneſs.

ART. VIII. *An Eſſay, theoretical and practical, with copious and eaſy Examples, on the Application of the Principles of Harmony, Thorough Baſs, and Modulation, to the Violoncello. By John Gunn, Author of the Theory and Practice of Fingering the Violoncello.* 52 pp. all engraved Plates. 12s. Printed for the Author, by Preſton, No. 97, Strand. 1802.

THAT the violoncello is an inſtrument capable of performing harmony and thorough baſs, its ſtructure demonſtrates; but, till the preſent work, no regular ſyſtem has been publiſhed to facilitate the acquiſition of ſo deſirable an object. The ingenious Profeſſor, who has made this inſtrument and the German flute his peculiar ſtudies; who has, with ſucceſs, taught them ſucceſſively at Cambridge and London, and who now reſides at Edinburgh; is not only, by his years and experience, enabled to give weight to his opinions, but appears, in literary attainments, to be exceeded by Dr. Burney alone.

As his firſt publication (mentioned in the title of this work) was printed ſeveral years before our Review began; and, as the former edition, which contains the hiſtorical letter-preſs, is now ſcarce, we may be allowed juſt to point out ſome parts of that treatiſe worthy of remark, and which will alſo juſtify our character of Mr. Gunn's ſcientific talents.

His Advertiſement to the Prefatory Diſſertation on the origin of the violoncello is thus modeſtly worded.

"The

"The dissertation on the origin and improvements of stringed instruments, down to those now in use, will not, it is hoped, be thought improper to precede a treatise of this kind, as it is chiefly meant as a short account of the former state of the art, and may serve as an introduction to a more complete history of the art and science of music, to many into whose hands this treatise may fall, who may not have an opportunity of consulting the original, or larger works on the subject. There will be found in it several circumstances, which the author has been content to glean, after the more fortunate and considerable harvest of his predecessors in the field of musical history; and the author's peculiar hypothesis on the origin of many of the instruments and their improvements, is submitted, with all due deference, to superior learning and abilities. He has generally given the words of the original authors at the foot of the page, merely to prevent the learned reader from recurring to a multiplicity of books, and by no means to make an ostentatious display of the little knowledge the author has been able to attain of the learned languages, in the course of a very few years, by his own unassisted efforts, in the intervals of his study of the violoncello, and of the duties of his profession."

After five Sections on the instruments of the ancients and moderns, on the bow, rebec, and viol, the sixth contains an account of the violin, tenor, and violoncello, from which we extract the following remarks.

"As far back as the year 1401, we have some intimation made of a stringed instrument, appropriated to the playing a lower part. In that year, a charter* was granted by King Charles the Sixth of France, to the Company of Minstrels of Paris, under the denomination of the King of the Minstrels, *and other performers on high and low instruments*†. This was the æra of the first beginnings of counterpoint; and it is very probable, as Dr. Burney imagines, that these high and low instruments were treble and bass rebecs of three strings, which about this time began to be in use, either to play in octaves to each other, or perhaps in a rude sort of counterpoint. This art had made a rapid progress about the beginning of the sixteenth century, as appears from the madrigals of that period; and, about the middle of that century, instrumental music in parts began to assume a regular form. Fantasias, in three or more parts, were performed on instruments of different sizes, the treble, tenor, and bass viols. The viol continued, as has been already mentioned, to play the basses of instrumental compositions till the introduction of the violins, some time before the middle of the last century. In England, however, it appears to have been near the end of the century before the violoncello was commonly used to accompany the violins, its office being till that time performed by the bass viol.

"The bass viols were greatly overpowered by the strength of tone of the violins. To remedy this inconvenience, the obvious method

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" * Quoted by Dr. Burney, vol. ii. p. 276.

† Joueurs des instrumens tant hauts que bas."

occurred,

occurred, of conſtructing a baſs of the ſame ſhape, and on the ſame principle, with the violin itſelf. The increaſe of ſize was pointed out by the length and thickneſs of ſtring required; and the excellent ſtructure of the baſs viol would otherwiſe ſerve as a model, making the neceſſary alterations in the finger-board for four inſtead of ſix ſtrings, and omitting the frets.

"The deſire of obtaining an inſtrument ſufficiently powerful in tone led the inventors to fix on a ſize for the violoncello that made it extremely aukward, and impoſſible to be held between the legs of the performer, and it was therefore hung obliquely acroſs his breaſt; a manner of holding the inſtrument that was long afterwards practiſed in the churches of Italy.

"Merſennus, one of the greateſt mathematicians of the laſt century, and a writer on muſic, has given a correct engraving, and the moſt particular account, which is probably the earlieſt extant, of the violoncello. His Harmonie Univerſelle was publiſhed at Paris in the year 1636. There are no written accounts that I have met with which carry the uſe of that inſtrument farther back; and it is known that concerts of violins had not been heard many years before that period. The uſual length of the violoncello, according to Merſennus, was from four feet and a half to five feet; and, as he muſt mean French meaſure, this will be from four feet ten inches to five feet four inches of our meaſure; a ſize that would eaſily admit of its being tuned a whole tone lower than the preſent tuning of the inſtrument. Accordingly Merſennus informs us, that the firſt ſtring was tuned G, uniſon with the fourth ſtring of the violin; and the three laſt, C, F, and B flat, in a deſcending ſeries of fifths. He adds, that the violoncello was held acroſs the breaſt, in the manner abovementioned*.

"The inſtrument now called the violoncello was, for ſome time after its invention, called the baſs violin, to diſtinguiſh it from the baſs viol; and, in the ſame manner, in French, it was called *baſſe de violon*, in contradiſtinction to *baſſe de viole*; in Italian it was called the *violone*, the augmentative of *viola*. This appears from ſeveral muſical publications about the end of the laſt century; and particularly in the Bologna edition, of 1690, of the third opera of Corelli's Sonatas, the part expreſsly compoſed for the violoncello, and not intended for the organ, is entitled *violone*. On the invention of the concerto groſſo, at the end of the laſt century or very beginning of the preſent, a further increaſe of ſize became neceſſary for the performance of a part an octave lower. To this larger inſtrument, therefore, was very properly transferred the appellation *violone*; and what had formerly been called violone, is now known by the diminutive of that word, the *violoncello*."

After tracing the progreſs of inſtrumental muſic, the author gives the following account of a curious kind of performance

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"* Nota verò fidicines regios barbiton graviorem (baſſum) uncino vel globulo ad collum appenſo ita ſuſtinere, ut nervi à pectore avertantur. *Merſen. de Inſtrumentis Harmonicis*, p. 39."

adopted

adopted in France, which we do not recollect to have ſeen mentioned either by Dr. Burney or Sir J. Hawkins, who nevertheleſs, in his analyſis of Merſenne's Harmonie Univerſelle (vol. iv. p. 115) has given a long note upon theſe inſtruments.

" Another ſpecies of concerts, in three parts, performed by violiſts in the laſt century, is mentioned by Merſennus: it will ſeem ludicrous to the modern practitioners of muſic; and, if the account had been mentioned by an author leſs grave and accurate than Merſennus, might appear ſuſpicious. In his deſcription of the viol*, he ſays, that " they are made of all ſizes; ſome ſo large, that they are made to contain young pages, who ſing the treble part of ſome favourite air, while the violiſt ſings the tenor, and plays the baſs on the viol; and that it was in this manner that Granier performed concerts in three parts before Queen Margaret†." Merſennus repeats the ſame circumſtance in his account of the lute; the back of which, he ſays, " may be made to open and ſhut like the door of a chamber, and the inſtrument to contain a child, whoſe voice, in concert with the ſtrings, will have an excellent effect‡." In the Latin treatiſe of Merſennus,

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" * On les fait (les violes) de toutes ſortes de grandeur, dans leſquelles l'on peut enfermer de jeunes pages pour chanter le deſſus de pluſieurs airs raviſſans, tandis que celui qui touche la baſſe, chante la taille, afin de faire un concert à trois parties, comme faiſoit Granier devant la Reine Marguarite." Harmonie Univerſelle, Paris, 1636.

" † This muſt have been Margaret of Valois, dowager of Henry the Fourth of France. She kept her court from the year 1605 till her death, in 1613, in the Fauxbourg St. Germain, at Paris. Mezeray thus ſums up her very ſingular character: " Elle entremêloit la volupte et la dévotion, l'amour des lettres, et celui de la vanité; la Chretienne, et l'injuſtice. Car comme elle ſe piquoit d'être vue ſouvent à l'egliſe, d'entretenir des hommes ſavans, et de donner la dixme de ſes revenues aux moines, elle faiſoit gloire d'avoir toujours quelque galanterie, d'inventer de nouveaux divertiſſements, et de ne payer jamais ſes dettes." Abrégé Chronol. tom. vi. p. 317.

" ‡ On peut faire ſon corps (en parlant du luth) ſi grand qu'un enfant s'y logera pour chanter le deſſus, tandis que le jouer du luth touchera la baſſe, comme je remarque auſſi dans le traité de la viole; car l'on peut tellement faires les ecliſſes que le dos du luth s'ouvrira et ſe fermera, comme la parte d'une chambre, pour y enfermer un enfant, dont le chant étant bien concerté avec les cordes, donnera du contentement aux auditeurs." Harm. Univerſelle.

" There is ſomething congenial with the *gallantry* of the French character in this manner of adding to the effect of muſic by ſurpriſe; and traces of it may be yet perceived in their public and private concerts. In the year 1777, I heard an oratorio, ſomewhat ſhorter than one act of Handel's, performed at the Concert Spirituel, in the Thuillerie Palace, at Paris. After a full chorus, by all the voices and inſtruments

Merſennus, which he publiſhed ſixteen years after his Harmonie Univerſelle, he again mentions the ſame practice, in giving an account of the viol, with this addition, that the child might either "ſing or play on the common flute."

By theſe ſpecimens, we perceive that Mr. Gunn is a man of travel and obſervation, and entitled to every attention which criticiſm can pay. In the ſubſequent account of the ſcale, and indeed throughout the whole book, we find no alluſion to the harmonic prime ſeven, or the trumpet ſcale.

"O ſi ſic omnia."

A later work, entitled the "Art of playing the German Flute," is a very ingenious production. After theſe preliminary conſiderations, we commence with pleaſure our review of the preſent book.

The Introduction begins thus:

"The ſubject of the preſent eſſay has been ever a deſideratum in the ſtudy of this noble inſtrument. We have been, it is true, occaſionally aſtoniſhed and delighted with the effects, which a very few of the firſt maſters have derived from this ſource*. Men of genius, poſſeſſing

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ſtruments in the orcheſtra, the audience was ſurpriſed with a very fine ſemichorus, likewiſe accompanied by inſtruments. The ſound appeared to proceed from an upper region of the air; the eyes of every one were directed to the ceiling, which is uncommonly lofty; and it was at length diſcovered that a ſmall orcheſtra had been previouſly placed in a room above. I have alſo been at ſeveral private concerts in Paris, which the younger part of a family had prepared in compliment, and unknown, to an aged or infirm parent, on the anniverſary of his tutelar ſaint, which is kept in that country in the ſame manner with, and in place of, the anniverſary of the birth-day in this. The inſtruments were tuned with as little noiſe as poſſible in a diſtant part of the houſe; and when every thing was got ready, and while ſome of the friends were engaging the old people in diſcourſe on the ſubject of an amuſement for the evening, on a ſignal given, the muſic began, and the partition ſeparating, the two rooms flew open, which, beſides the orcheſtra, diſcovered many other of their friends who had been invited to partake of the pleaſure of their aged relation, in the compliment thus paid to him on the anniverſary of his ſaint. Would not the effect of muſic be greatly heightened, if the inſtruments were tuned out of the hearing of the auditors, and no flouriſh, or ſound of an inſtrument, heard before the beginning of a piece?

* We have had two inſtances of pre-eminence in this reſpect in our countrymen, acknowledged by all Europe. The frequenters of the

sessing the entire command of the instrument, have been able to penetrate into the pathless region, without having, however, left a single trace of their footsteps, whereby to direct their admiring, but discouraged followers. A humble attempt, therefore, to explore, this new, and hitherto obstructed way, and to conduct the more timid adventurer through its mazes, will, I hope, be received with much indulgence."

The performers here intended are Messrs. Cervetto and Crosdill; the author alluded to is Mr. Shield. P. 108*.

Mr. G. then gives a brief statement of the contents, which we thus abridge.

Theoretical Part.	Practical Part.
Chap. I. Intervals.	Chap. I. Chords.
II. Inversions.	II. Cadences.
III. Phænomena.	III. Discords.
IV. Thorough Bass.	IV. Scales.
	V. Modulation.
	VI. Suspensions, &c.

The two first chapters of intervals and their inversions, are very clearly and correctly explained; the conclusion of the last we shall insert, in view to a former criticism, vol. xxi. p. 41.

"P. 5. §. 16. Before concluding this subject, it may be observed, that intervals not only form the proper basis of the study of harmony, but are even its constituent parts, as syllables are of words; the easy rules given above for their inversions in one or more octaves, will facilitate the computation and knowledge of them; but it must be confessed, that in transposed keys, where a number of sharps and flats are used, which again require double sharps or double flats to express the just intervals, they have been found, not only perplexing to beginners, but to proficients, and even composers themselves have been led into wrong denominations. A most successful, but singular and novel method of subduing this, with many other embarrassing difficulties in musical science, has been lately presented to the public; I mean the musical Games of Miss Young of Edinburgh. Among several others,

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Italian Opera some years ago, have often admired the unrivalled powers of one in recitative; and the praises of the other in cappricios, are thus recorded by an English author, more than once alluded to in this essay, who has heard a greater variety of musical excellence, with more taste and exquisite sensibility, than most other men. "It is my good fortune," says he, "frequently to hear the extemporary flights of an astonishing performer on the violoncello, which, if they could be written down and published, would not only prove a valuable treasure to the amateurs of that manly instrument in England, but to the most brilliant professors on the continent."

* See British Critic, xviii. 162.

equally

equally or more important and entertaining, the ſecond game, conſiſting of two parts, is an exerciſe on intervals, by which, a more extenſive and readier uſe of them, however intricate their expreſſion may be rendered, by ſingle and double flats or ſharps, may be obtained in a very few days, by the practice of a game, the moſt entertaining and captivating, that can be imagined, even to intereſting the paſſions; than could be done by any other method whatever with the cloſeſt application, in ſo many months."

Mr. G. then proceeds to the doctrines of acouſtics and harmonics, in the following manner, Chap. III.

" §. 17. That ſonorous bodies, particularly metal and other ſtrings, together with the general or fundamental ſound, correſponding to their whole maſs or length, contain and produce other ſounds, ſimultaneouſly, though more obſcurely, ſounding with it, is a fact that has long been eſtabliſhed.

" §. 18. Dr. Brook Taylor, in 1715, and many after him, have aſcertained the moſt predominant of theſe ſounds to be, 1ſt. the octave, 2dly. the twelfth, 3dly. the double octave, and 4thly. the major ſeventeenth, to the original ſound. What the other ſounds are, that are leſs diſtinguiſhable among the vibrations, will be afterwards mentioned.

§. 19. The trumpet and French horn produce their lower ſounds in the ſame ſucceſſion, and even the lower ſounds of the German flute, produce by increaſed blowing, in regular ſucceſſion, on the ſame ſtop or note, its octave, twelfth, double octave, and ſeventeenth major, on which I have founded the ſmall portion of harmony and modulation that is to be ſeen in my " Art of playing the German Flute on new Principles."

§. 20. The poſition of Rouſſeau that, " harmony is a uſeleſs production of art," is now more than ever conſidered as compleatly overthrown; and the contrary principle, that harmony is founded in nature, and that every ſingle muſical ſound is a real chord, and contains its proper harmonics, is eſtabliſhed beyond the poſſibility of doubt.

" §. 21. Not to inſiſt on the phænomenon of our Engliſh Eolian harp, an inſtrument has been invented, in 1799, in Germany, by Baron Dalberg, in which every ſingle metal ſtring, by the application of ſmall rods or ſlips of glaſs, produces the perfect concord of nature (§. 18) in great beauty and perfection; and the whole ſcience of practical concords and diſcords has been, in the following year, illuſtrated by Mr. Knecht, a muſician of great reputation in Germany, on this principle, to which the celebrated Abbé Vogler has given the name of the *pre-eſtabliſhed harmony*.

" §. 22. Again, the converſe of this new phænomenon, namely, that two concordant acute ſounds, generate a third, which ſhall be their fundamental baſs, firſt diſcovered by Tartini, has been further illuſtrated by the Abbé Vogler, and the demonſtration carried ſo far as to render the expences of the immenſe organ pipes of 32 feet in length, in future, totally unneceſſary; the double baſs ſounds of which he has proved to be more effectually and powerfully produced by the generating principle of the upper harmonics. This and other improvements in the organ, the Abbé is about to publiſh in Copenhagen, un-

der the title of his System of Simplification; and other new facts relating to musical sounds, under the title of Data for Acoustics*."

We are extremely concerned to find Mr. G. here adopting those theoretical errors which we frequently have had occasion to reprobate. He assumes the scale of nature to be true, as applied to the violoncello. The harmonic seventh to be the source of the dominant discord, &c. &c. which he thus attempts to defend.

" §. 26. The sound produced by $\frac{1}{7}$ of the string (which has been recently called with much propriety the boundary betwixt concordant and dissonant harmony) has been commonly thought too flat, which may be conceived from the observations that will next follow, to be in some circumstances true, without its being inconsistent with its justness in forming the interval of a minor seventh, in the above proportion, wherein it generates its proper fundamental." §. 22.

After these very contradictory assertions, that a sound, although *too flat*, may form a *just* minor seventh, and which we shall reconsider in future, we were highly gratified to find this author adopting the very exact theory of Mr. Maxwell, in his Essay on Tune, and thus incontestably demonstrating the existence of comma.

" §. 27. Intervals have been hitherto supposed to consist of only two species of elementary sounds, a tone and semitone; but the production of pure harmony renders a further distinction of the former interval necessary, as at example 6, namely, a tone major, of which there are three within the octave; viz. between the key and second, the fourth and fifth, and between the sixth and seventh of the scale, of which the ratio or proportion is 8 to 9; and, secondly, a minor tone, of which there are two within the octave, the first between the second and third, and the second between the fifth and sixth of the scale, expressed by the ratio of 9 to 10, which is the small interval called comma, less than the former, a difference expressed by the proportion

* " Since the above paragraph was written, these data, with other musical publications of a subsequent date to those mentioned in §. 5; have been sent me from Germany. The data contain among many other facts and observations, the Abbé's interesting ideas on the effect of the music in Westminster Abbey, at Handel's commemoration; which, with a variety of other information, will give, I trust, additional importance to my intended publication, " on the mode of conducting musical studies with a view of arriving at greater excellence in much shorter time than is generally thought attainable, in familiar letters addressed to the amateurs of this country." The Abbé has reformed many organs on his plan of simplification; that of St. Mary's in Berlin, he has rendered more powerful, and grave (in gravitat) by diminishing no less than one thousand six hundred of its former number of pipes."

80 to 81, which is judged to be about the eighth part of a tone. Thus the more accurate diviſion of an active, is into three major tones, two minor tones, and two ſemitones.

" §. 28. Rouſſeau however has aſſerted, and after him other authors and compilers of encyclopædias, that ſo ſmall an interval as comma, cannot be diſtinguiſhed by ears ſuch as ours, and can only be appreciated by calculation. In order to examine the truth of this aſſertion, and to judge of the extent or exiſtence of the ſmall interval in queſtion; let a violoncello be perfectly well tuned, and the note E, on the 2d ſtring, be ſtopped ſo as to produce a major ſixth to the open ſtring G; then let the ſame E be ſounded with the open ſtring A; if the latter ſounds appear to the performer a perfect fourth, it will be impoſſible to prove the exiſtence of our ſmall interval to an ear in that ſtate of cultivation; but ſhould he be led by any ſenſation or deſire to make his E ſomewhat ſharper, to produce a pure chord, he may reſt ſatisfied that his feelings are conformable to the moſt rigid theory; for the diſtance he has moved from the firſt ſtation of the finger is a comma; the ſecond ſtation being a tone major from the open ſtring D, and the former a tone minor," &c.

Theſe examples, allowing for the difference between the tuning of the violin and violoncello, are the ſame as thoſe in the Eſſay on tune, p. 32–36.

The fourth Chapter, p. 12, §. 38, ſhows how the chords of thorough baſs may be taken on the inſtrument, and we ſhall tranſcribe the whole of his recapitulation and concluſion.

" P. 16. §. 50. From what has been ſtated, it may be eaſily inferred, that the preceding chords, are reducible to two, which are called with peculiar propriety, fundamental chords, as being thoſe, on whoſe baſis all other varieties take place; namely, the concordant perfect chord, of two ſpecies, the major and the minor, and the fundamental diſcord, or the leſs perfect chord of the minor ſeventh. The latter has, from its peculiar qualities, attracted the notice of all practical muſicians; Geminiani has reſolved diſcords by it: the Abbe Vogler calls it the entertaining chord. The ingenious Mr. Knecht aptly ſtyles it, the boundary betwixt concord and diſcord, and the moſt pleaſing and favourite paſſages of modern melody are derived from its intervals. A ſpecies of it with a minor third is a more decided diſcord; and a third ſpecies, called the diminiſhed ſeventh, which, with its inverſions, have been alſo called, with much propriety, chords of ſubſtitution or borrowed harmony, anſwering in a great meaſure the purpoſes of the firſt ſpecies, to which it may be conceived for the firſt time to be ſubſtituted, as will appear by its employment in the practical parts.

" §. 51. There are however ſpecies, as muſicians call them, though perhaps the term varieties would be a more philoſophical diſtinction, of both fundamental chords, ariſing from accidental changes of their intervals, by paſſing notes or otherwiſe, which occaſion together, with their inverſions, a variety of intervals, not to be found in the diatonic ſcale.

" §. 52

" §. 52. There is ſtill another claſs of chords, admitted in theory and practice, which are conſidered as extending beyond the limits of the octave, called originally chords by ſuppoſition, from placing the baſs by thirds below. Of theſe, the chords of the ninth and eleventh, as eſtabliſhed by Rameau, have been longeſt known and taught in this country; to which Marpurg, whom all the harmoniſts of Europe conſider as the greateſt modern theoriſt, has added the chord of the thirteenth, conſtituting them a diſtinct claſs, by the name of chords of the ſecond rank. Marpurg's numerous, profound, and ſcientific writings having never been tranſlated into Engliſh, his ſyſtem has been only known here through the medium of the claſſical compoſitions which conform to it; and by means of two eminent German maſters* reſident here, who have formed their pupils on its principles. A late writer on thorough baſs, a German, of a very inferior claſs to his two countrymen, in endeavouring to introduce into theory an unadmitted innovation of Kirnberger's, who, in other reſpects, is juſtly accounted a great maſter of harmony, has moſt unwarrantably accuſed two late writers of this country of having " revived a confuſed and obſolete ſyſtem," merely for their having followed Rameau and Marpurg in theſe chords." P. 16.

Mr. G. then gives a theory of the conſtruction of the chords of 9th, 11th, and 13th, according to Rameau, Marpurg, King, and Shield; ſee our vols. xvii. 522; xviii. 393; and continues his theory thus.

" §. 53. The aſſertion, therefore, that the ſyſtem is obſolete, ſo far as it reſpects this country, is evidently falſe; and, with reſpect to Germany, one of the greateſt and moſt admired maſters in Europe†, who, by a late tour in Germany, has happily re-eſtabliſhed his health, obſerved on this ſubject, that, were an Engliſhman to aſk any man of ſcience in that country, whether the Germans looked on the ſyſtem of Marpurg to be confuſed and obſolete? he would probably make no other reply than aſking another queſtion, namely, whether the ſyſtem of Newton was looked upon as confuſed and obſolete in England? And ſuch I can aſſert to be the prevailing ſyſtem, from the compleateſt ſeries of German publications on the ſcience I can procure from the continent; out of which I ſelect the following example from the new ſyſtem of Mr. Knecht (§. 22) which Abbé Vogler, in a late publication, mentions as having now cleared up what was left unaſcertained by Marpurg and Kirnberger." P. 18.

Example 16. Conſtruction of theſe chords according to Knecht's new ſyſtem.

——————— compound 9th and 7th.
——————— compound 11th, 9th, and 7th.
——————— compound 13th, 11th, 9th, and 7th.

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* Meſſrs. Baumgarten and Dietterhofer. † Mr. John Cramer.

This

This laſt is called the *ne plus ultra* of chords; but Mr. Kollmann has very juſtly obſerved (in his *Guide*, p. 33) that, if all the chords of ſuſpenſion are to be explained as chords of ſuppoſition, then there ought to be the chords of *fifteenth*, chords of *fourteenth*, &c. &c. &c.

Mr. G. concludes his work thus.

"§. 54. It may be remarked, that of all the different modes of conſtructing the above chords, that of Mr. King, which he has much reaſoned upon in his "General Treatiſe on Muſic," before he ventured to differ from the great authorities of Rameau and Marpurg, agrees moſt with Mr. Knecht, in aſſigning the ſame fundamental concord and minor ſeventh generally to all the chords. Their works appeared nearly at the ſame time, that of Mr. King in London in January, 1800, and that of Mr. Knecht in Germany in February, the ſame year."

If we were not acquainted with the extraordinary effect of aſſociated ideas in the human mind, it would be inconceivable to imagine how, in the preſent ſtate of ſcience, after the ſimplicity of Kirnberger's theory, any one ſhould adopt what we alſo call the confuſed ſyſtem of Marpurg and his followers. But ſuch we even find, in the late writings of M. Langlè, of Paris*, who, although he ſucceſsfully combats the errors of Rameau, yet cannot diveſt himſelf of a predilection for the chord of the *eleventh*.

Having already given a conſiderable number of extracts, and drawn out Mr. Gunn's principles at ſome length, we ſhall poſtpone our further remarks till the following month.

(To be concluded in our next.)

ART. IX. *The Life and Poſthumous Writings of William Cowper, Eſq. With an Introductory Letter to the Right Honourable Earl Cowper. By William Hayley, Eſq. Two Volumes.* 4to. 2l. 12s. 6d. Johnſon. 1803.

FEW poets have ſo late ſolicited, or ſo completely obtained, the favour of the public, as the ſubject of this work. Cowper had juſt completed his fiftieth year when his firſt volume of poems was produced; yet he was a poet before he was eighteen,

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* See an account of M. Langlè in La Borde Eſſai ſur la Muſique, vol. iii. p. 441 (Paris, 1780.)

at

at twenty-three addreſſed an epiſtle to R. Lloyd*, equal at leaſt to any ſimilar compoſition of that author; and at twenty-eight lent his name, as well as two of his compoſitions, to adorn the Horatian compilation of the Duncombes. The peculiarities of his character and conſtitution ſufficiently account for theſe facts; and, while they intereſt us the more for the individual, make us ſigh for human nature, which, with its moſt enviable talents, has frequently no leſs demand upon our pity and regret. Mr. Hayley has laboured to illuſtrate the amiableneſs of his friend's character, and we think with good ſucceſs; but there are a few Letters in the early part of the compilation which judicious readers in general wiſh omitted. They are full of that enthuſiaſtic Calviniſm which cauſed the chief wretchedneſs of the poet's life. In a gleam of religious hope, he could write thus to his couſin, Mrs. Cowper. "I am glad you are acquainted ſo *particularly* with *all* the circumſtances of *my ſtory*," (evidently, from collateral paſſages, a ſtory of ſome ſuppoſed *converſion* and fanciful *experiences*,) for I know that your ſecrecy and diſcretion may be truſted with any thing. *A thread of mercy* ran through all the intricate maze of thoſe *afflictive Providences*, ſo myſterious to myſelf at the time, and which muſt ever remain ſo to all who will not ſee what was the great deſign of them. At the judgment-ſeat of Chriſt the whole ſhall be laid open. How is the rod of iron changed into a ſceptre of love!" But when a conſtitutional melancholy reverted to theſe ideas, the unhappy poet ſaw nothing but the *rod of iron*; and, after living a life of hermit-like ſimplicity and innocence, fancied himſelf irreverſibly condemned. A ſtronger warning againſt a religion acting by enthuſiaſm, and operating primarily on the imagination, cannot eaſily be given; but in this light the biographer has not at all diſplayed it.

The Life of Cowper, as a picture of events, lies in a very narrow compaſs. He was born Nov. 26, 1731; was educated at Weſtminſter School, which he left in 1749, was three years in the houſe of an attorney, and then twelve in chambers in the Inner Temple; whence, after two vain attempts to bring him into public life, in ſituations of parliamentary buſineſs, he retired into the country, firſt for the ſake of recovery, then as a fixed reſidence, firſt at Huntingdon, then at Olney, thirdly at the village of Weſton, near Olney, and laſtly in a melancholy removal, made neceſſary by the ſtate of his health, but never completely ſucceſsful in its object. The principal

* Here printed, vol. i. p. 15.

events

events of his latter years were, the publication of his two volumes of Poems, and of his tranſlation of Homer; and he died on the 25th of April, 1800, at the age of 69.

The general outline of his life is depicted by himſelf, with agreeable humour, in a paſſage from a Letter to Mr. Park*.

"From the age of twenty to thirty-three, I was occupied, or ought to have been, in the ſtudy of the law; from thirty-three to ſixty, I have ſpent my life in the country, where my reading has been only an apology for idleneſs; and where, when I had not either a Magazine or a Review, I was ſometimes a carpenter, at others a bird-cage-maker, or a gardener, or a drawer of landſcapes. At fifty years of age I commenced an author. It is a whim that has ſerved me longeſt and beſt, and will probably be my laſt," P. 19.

The extenſion of this ſmall outline, to two volumes in quarto, is effected by the inſertion of many Letters and ſome Poems, the former not always of much intereſt, but ſerving in general to illuſtrate the character of the writer.

Cowper, in his Tirocinium, has declared againſt public ſchools, a ſtrange hereſy for a Weſtminſter man; but he who was the intimate of Colman, Thornton, and Lloyd, wrote for them and with them, and imbibed, in the ſame ſtudies, that taſte which made the chief comfort and all the glory of his life, ought not to have been inſenſible to the advantages of that education; without the aid of which, the morbid ſenſibility of his mind would doubtleſs have depreſſed him more completely, and prevented all attempts towards exertion. Mr. Hayley has partly owned this, in an early part of the volumes (p. 10,) and it ſeems to us as certain, as any poſition depending upon an untried experiment can be.

Cowper's firſt volume of Poems was publiſhed, if we miſtake not, early in 1782; for it is rather ſingular, that the preſent Life leaves that circumſtance doubtful. We find him correcting the preſs in 1781 (p. 107) but have no further information on the ſubject. "The immediate ſucceſs of his firſt volume," ſays his biographer, "was very far from being equal to its extraordinary merit." We have never felt that this volume was likely of itſelf to excite much of public attention to the author; and though, now his fame is eſtabliſhed, it is eaſy to triumph over the unlucky critic (whoever he was) who repreſented the author as "*a good devout gentleman, with a particle of true poetical genius,*" we cannot

* Mr. Thomas Park, bred an engraver, but ſince known as a man of literary purſuits, the friend of poetry and poets, himſelf poſſeſſed of good talents, and no leſs eſteemed for amiable manners.

think

think that the deciſion was very erroneous, ſo far as his heroic couplets are concerned. It required ſuch an effort as the Taſk, a poem full of harmony, variety, and almoſt every kind of beauty, to prove to the public the real capacity of the author. With the higheſt admiration of that production, and a conſequent affection for the writer, which it is highly formed to excite, we have frequently endeavoured, but in vain, to read through the Poems which occupy the firſt three hundred pages of the prior volume. It has proved almoſt impoſſible; and we know that the ſame has been felt by other readers of the moſt decided poetical taſte, judgment, and even genius. The conſtruction of the lines is frequently feeble, careleſs, and inharmonious; and the proofs of poetic power, which occaſionally appear, are too few in number to compenſate for the labour of peruſing the intermediate parts. Perhaps, however, we ſhould not have ſaid careleſs; for this mode of writing couplet verſe was, in Cowper, the effect of ſyſtem and deſign; and, as the opinion of Cowper on ſuch a ſubject muſt be worthy of attention, we ſhall lay before our readers his own arguments for it. It happened that ſome reviſer of his MS. had taken the liberty to alter one of his lines, which drew from him the following remonſtrance to his bookſeller.

"I did not write the line, that has been tampered with, haſtily or without due attention to the conſtruction of it; and what appeared to me its only merit is, in its preſent ſtate, entirely annihilated.

"I know that the ears of modern verſe-writers are delicate to an exceſs, and their readers are troubled with the ſame ſqueamiſhneſs as themſelves; ſo that if a line do not run as ſmooth as quickſilver they are offended. A critic of the preſent day ſerves a poem as a cook ſerves a dead turkey, when ſhe faſtens the legs of it to a poſt, and draws out all the ſinews. For this we may thank Pope; but, unleſs we could imitate him in the cloſeneſs and compactneſs of his expreſſion, as well as in the ſmoothneſs of his numbers, we had better drop the imitation, which ſerves no other purpoſe than to emaſculate and weaken all we write. Give me a manly, rough line, with a deal of meaning in it, rather than a whole poem full of muſical periods, that have nothing but their oily ſweetneſs to recommend them!

"I have ſaid thus much, as I hinted in the beginning, becauſe I have juſt finiſhed a much longer poem than the laſt, which our common friend will receive by the ſame meſſenger that has charge of this Letter. In that poem are many lines, which an ear, ſo nice as that gentleman's, who made the abovementioned alteration, would undoubtedly condemn; and yet (if I may be permitted to ſay it) they cannot be made ſmoother without being the worſe for it. There is a roughneſs on a plumb, which nobody that underſtands fruit would rub off, though the plumb would be much more poliſhed without it. But leſt I tire you, I will only add, that I wiſh you to guard me for the future from all ſuch meddling, aſſuring you, that I always write as ſmoothly

ſmoothly as I can; but that I never did, never will, ſacrifice the ſpirit or ſenſe of a paſſage to the ſound of it." Vol. ii. p. 272.

There are few poſitions in this argument to which a judicious critic will not aſſent. The ſweetneſs of Pope has enabled thouſands of mere verſifiers to conſtruct mellifluous lines, void of all ſtrength and meaning. It has led to the monotonous chant of the yet more exaggerated Darwinian *dulcification*, (which, ſtrange to ſay, Cowper admired, or at leaſt complimented,) than which, the rougheſt lines of Churchill, or of Cowper's maternal anceſtor, Donne himſelf, are infinitely more tolerable. But the queſtion is, whether the practice of Cowper, founded on theſe ſentiments, was judicious. We think not, and ſhall give ſome reaſons for our opinion; paying the more attention to this queſtion, becauſe we know that one of the beſt poets now living admires the couplets of Cowper, and proceeds frequently, though, to our taſte, with much more ſucceſs, on his plan. If there is danger that our poets ſhould fall into mere unmeaning ſweetneſs, there is alſo ſome, leſt by avoiding that fault, with too little judgment, they ſhould bring us back to unpoliſhed harſhneſs. To Cowper's proſaic judgment of Pope, let us add his poetical deciſion, and then conſider his own practice.

" Then Pope, as harmony itſelf exact,
In verſe well diſciplin'd, complete, compact;
Gave virtue and morality a grace
That, quite eclipſing pleaſure's painted face,
Levied a tax of wonder and applauſe,
Ev'n on the fools that trampled on their laws.
But he (his muſical fineſſe was ſuch,
So nice his ear, ſo delicate his touch)
Made poetry a mere mechanic art,
And ev'ry warbler has his tune by heart." *Table-Talk.*

It is true, " every warbler" (who can warble, for we, alas, meet with many who have no tune) " has his tune by heart," yet ſtill it *ſhould* be a ſong, and not a mere ſpeech. Now, in this very character of Pope, if we allow that the two firſt lines, though not ſmooth, are better than ſmooth, juſt, vigorous, and animated, what can we ſay to the languid and proſaic conſtruction of the four next? It is not merely that the ſenſe is continued through the four lines, which ſome poets fear too much, and Cowper too little; but that there is no contrivance or conſtruction in the paſſage. Let us take another example from the ſame Poem.

" But that effeminacy, folly, luſt,
Enervate and enfeeble, and needs muſt,

And

And that a nation ſhamefully debas'd
Will be deſpis'd and trampled on at laſt,
Unleſs ſweet penitence her powers renew,
Is truth, if hiſtory itſelf be true.
There is a time, and juſtice marks the date,
For long-forbearing clemency to wait;
That hour elaps'd, th' incurable revolt
Is puniſh'd, and down comes the thunderbolt."

Not to dwell too much on the "needs muſt," which ſurely has no peculiar force or beauty, where can be a more proſaic line than the fourth? And even the concluding verſe, which ought to be full of vigour, and to wind up the whole with effect, does not, to our apprehenſion, by any means perform its taſk. We have expatiated the more on this topic, becauſe we feel it important to the intereſts of true poetry; and are unwilling that an erroneous practice ſhould be introduced, on ſuch an authority as that of Cowper, whoſe general title to the claim of poet we ſhould be the laſt perſons in the world to controvert. We do not indeed think, even of his firſt volume, that it ſhows the deficiency of genius, which his unfortunate critic alledged; but it diſplays, to our feelings, the effect of true genius, carrying a good principle too far; and, therefore, not doing juſtice to itſelf. In turning over the Poem we have now cited, and others with it, we can point out many paſſages of genius; but alſo many intervals of heavy matter, not made pleaſing by the manner of adorning it. Let us end, however, this part of our diſcuſſion with a favourable ſpecimen, the poet's character of a poet, from the ſame Table-Talk.

"Nature, exerting an unwearied pow'r,
Forms, opens, and gives ſcent to ev'ry flow'r;
Spreads the freſh verdure of the field, and leads
The dancing Naiads through the dewy meads:
She fills profuſe ten thouſand little throats
With muſic modulating all their notes,
And charms the woodland ſcenes and wilds unknown,
With artleſs airs, and concerts of her own:
But ſeldom (as if fearful of expence)
Vouchſafes to man a poet's juſt pretence,
Fervency, freedom, fluency of thought,
Harmony, ſtrength, words exquiſitely ſought;
Fancy that from the bow that ſpans the ſky,
Brings colours dipt in heav'n, that never die;
A ſoul exalted above earth, a mind
Skill'd in the characters that form mankind;
And as the ſun, in riſing beauty dreſs'd,
Looks to the weſtward from the dappled eaſt,
And marks, whatever clouds may interpoſe,
Ere yet his race begins, its glorious cloſe;

An eye like his to catch the diſtant goal
Or ere the wheels of verſe begin to roll,
Like his to ſhed illuminating rays,
On every ſcene and ſubject it ſurveys,
Thus grac'd the man aſſerts the poet's name,
And the world cheerfully admits the claim*."

Of theſe lines, the 22d is exquiſite, but ſhall we be condemned as too faſtidious, if we wiſh that the 11th and 12th had been made more harmonious, and complain that the laſt is as flat and flimſy as poſſible? The thoughts are fine, and the paſſage in general animated; but the effect is greatly weakened, unleſs we are much miſtaken, by the impotent concluſion. "Lieutenant-Colonel to the Earl of Mar," is not much worſe. Let us conclude then, that the ſweetneſs of Pope is not too ſervilely to be copied; but that the deviations from it ſhould be taken from the precepts, rather than the practice, of Cowper.

We have been ſeduced by this diſcuſſion from our more immediate buſineſs, which is to characterize the preſent volumes; but the opinion of Cowper, ſupported by that of his biographer, on a ſubject of ſo much poetical intereſt, was too important to be paſſed in ſilence. The Life of Cowper, as compiled by Mr. Hayley, forms a work of much attraction. The Letters of Cowper, which form the chief bulk of theſe volumes, are not in general indeed of much importance; but they are, like all his writings, ſo totally free from affectation, and expreſs ſo naturally the feelings of an excellent heart, they ſo well picture the life, the ſtudies, and the affections of the writer, that few lovers of poetry will regard them with indifference. As a ſhort ſpecimen, we ſhall extract his deſcription of Weſton Lodge, ſoon after his ſettling in it, from a Letter to Lady Heſketh.

"Weſton Lodge, Nov. 26, 1786.

"It is my birth-day, my beloved couſin, and I determine to employ a part of it, that it may not be deſtitute of feſtivity, in writing to you. The dark thick fog that has obſcured it, would have been a burthen to me at Olney, but here I have hardly attended to it. The neatneſs and ſnugneſs of our abode compenſates all the drearineſs of the ſeaſon, and whether the ways are wet or dry, our houſe at leaſt is always warm and commodious. Oh! for you, my couſin, to partake theſe comforts with us! I will not already begin to teaſe you upon that ſubject; but Mrs. Unwin remembers to have heard, from your own lips, that you hate London in the Spring. Perhaps, therefore, by that time, you may be glad to eſcape from a ſcene which will be every day growing more diſagreeable, that you may enjoy the comforts of the Lodge. You well know, that the beſt houſe has a deſolate appearance unfurniſhed. This houſe, accordingly, ſince it has been occupied

* The ſame lines are cited, we perceive, by Mr. Hayley, vol. i. p. 111.

by

by us and our *Meubles*, is as much ſuperior to what it was when you ſaw it, as you can imagine. The parlour is even elegant. When I ſay that the parlour is elegant, I do not mean to inſinuate that the ſtudy is not ſo. It is neat, warm, and ſilent, and a much better ſtudy than I deſerve, if I do not produce in it an incomparable tranſlation of Homer. I think every day of thoſe lines of Milton, and congratulate myſelf on having obtained, before I am quite ſuperannuated, what he ſeems not to have hoped for ſooner.

" And may at length my weary age
Find out ſome peaceful hermitage!"

For if it is not a hermitage, at leaſt it is a much better thing, and you muſt always underſtand, my dear, that when poets talk of cottages, hermitages, and ſuch like things, they mean a houſe with ſix ſaſhes in front, two comfortable parlours, a ſmart ſtair-caſe, and three bed-chambers of convenient dimenſions; in ſhort, exactly ſuch a houſe as this." P. 227.

The Poems which are firſt publiſhed here, confirm the opinion which his own volumes had before impreſſed, that he fails only in long continued Eſſays of Couplet Verſe; his ſmaller Poems, in whatever meaſure, are full of originality and elegance, and conſpire with his greater productions in blank verſe, to ſecure to him the name of a true poet. One of the ſmaller Poems, in the ſecond volume, is in praiſe of Dr. Darwin. How Cowper, who was devoid of all affectation, could admire the very eſſence of it in that writer, appears to us ſufficiently ſtrange; but his good humour probably, in this inſtance, laid a tax upon his judgment. His tranſlations from the Greek Anthologia, and from ſome modern Latin poets, are executed with great ſpirit; but his originals here and there interſperſed, are of more value. We ſhall inſtance in his Sonnet to Romney.

" Romney expert infallible to trace
On chart, or canvas, not the form alone
And ſemblance, but, however faintly ſhown
The mind's impreſſion too on every face,
With ſtrokes that time ought never to eraſe:
Thou ſo haſt pencill'd mine, that though I own
The ſubject worthleſs, I have never known
The artiſt ſhining with ſuperior grace.

But this I mark, that ſymptoms none of woe
In thy incomparable work appear;
Well I am ſatisfied it ſhould be ſo,
Since on maturer thought the cauſe is clear;
For in my looks what ſorrow could'ſt thou ſee
When I was Hayley's gueſt, and ſat to thee?" Vol. ii. p. 95.

We have no material fault to find with the work of the biographer, except amplification; if he has erred at all

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on the ſide of partiality to his friend, it is no more than is generally allowed to biographers, and is particularly accounted for by the ſingular amiableneſs of Cowper's manners and diſpoſition. The preſs work of theſe volumes abounds with errors of conſiderable magnitude; but the labour of preventing that defect, is not perhaps to be expected from a poet. The obſervations of Mr. Hayley, on the poetry of Cowper, are in general ſound and good; and the occaſional remarks of Cowper, on other writers, will be peruſed with much intereſt. In the concluſion, and elſewhere, a deſign is announced of raiſing a public monument to Cowper, by means of publiſhing his tranſlation from Milton's Latin and Italian poetry; with all that is preſerved of an unfiniſhed commentary or diſſertations on that poet. Whether this deſign meets with that ſupport, which the celebrity of Cowper might lead us to expect, we have not yet heard. So much is ſaid in the latter volume of this Life, of the pains employed by the poet, in reviſing his tranſlation of Homer, that our curioſity is ſtrongly excited to examine it in this alledged ſtate of improvement. At its original appearance we experienced (though not then public critics) ſome diſappointment; it may now perhaps juſtify the labour beſtowed upon it, and the praiſes of the author's friends.

ART. X. *Travels through Sweden, &c. By Joſeph Acerbi.*

(Continued from vol. xxi. *p.* 673.*)*

WE left Mr. Acerbi on the point of ſetting out for Finland, an expedition in which we have accompanied him with much more pleaſure than in his inquiſitorial viſits through the houſes of Stockholm.

Mr. Acerbi left that city on the 16th of March, and proceeded on his way to Griſſehamn, a ſmall port on the gulf of Bothnia, which he croſſed on the ice, in his route to Abo, the capital of Finland. His paſſage was not without danger, and is related in a pleaſing and intereſting manner. We ſhall give the firſt paragraph.

"When a traveller is going to croſs over the gulph on the ice to Finland, the peaſants always oblige him to engage double the number of horſes to what he had upon his arriving at Griſſehamn. We were forced to take no leſs than eight ſledges, being three in company, and two ſervants. This appears, at firſt ſight, to be an impoſition on the part of the peaſant; but we found, by experience, that it was a neceſſary precaution. The diſtance acroſs is forty-three Engliſh miles,

thirty of which you travel on the ice, without touching on land. This paſſage over the frozen ſea is, doubtleſs, the moſt ſingular and ſtriking ſpectacle that a traveller from the ſouth can behold. I laid my account with having a journey more dull and unvaried than ſurpriſing or dangerous.

"I expected to travel forty-three miles without ſight of land, over a vaſt and uniform plain, and that every ſucceſſive mile would be in exact uniſon and monotonous correſpondence with thoſe I had already travelled; but my aſtoniſhment was greatly increaſed, in proportion as we advanced from our ſtarting poſt.

"The ſea, at firſt ſmooth and even, became more and more rugged and unequal. It aſſumed, as we proceeded, an undulating appearance, reſembling the waves by which it had been agitated; at length we met with maſſes of ice heaped one upon the other, and ſome of them ſeeming as if they were ſuſpended in the air, while others were raiſed in the form of pyramids; on the whole, it exhibited a picture of the wildeſt and moſt ſavage confuſion, that ſurpriſed the eye by the novelty of its appearance. It was an immenſe chaos of icy ruins, preſented to view under every poſſible form, and embelliſhed by ſuperb ſtalactites of a blue green colour."

On their dreary and dangerous way they were attended by a peaſant, "who aſtoniſhed them with the great freedom of his converſation, as well as the good ſenſe of his obſervations." P. 190. We had ſeen enough of Mr. Acerbi, to be convinced, that this compliment to the peaſant's "good ſenſe," originated from no reſpect ſhown by him to the civil or religious polity of his country, and ſo indeed it proved; "he had heard," he ſaid, "that there was a warrior in Italy who ſtruck terror into all the world:" "alluding, no doubt," adds Mr. Acerbi, "to Buonaparte." The writer ſees Buonaparte (or as he chooſes now to ſpell it, Bonaparte) in every thing; but, with his leave, we will venture to hint, that the perſon to whom the peaſant alluded was a much greater man; it was SUWARROW! before whom the legions of France were then flying in every direction. Bonaparte had left Italy for nearly two years at this period, and was now (after being driven from the wretched fortifications of Acre) buſily employed in maſſacring his priſoners in cold blood under the walls of Jaffa, or poiſoning his ſick ſoldiers in the hoſpitals of Grand Cairo. But it is not in hiſtory this ſenſible peaſant ſhines, it is in abuſing the clergy. "His particular amuſement," ſays Mr. A. (who cannot ſuppreſs his pleaſure) "in converſation, ſeemed to be to ſpeak ill of the clergy, whom he turned into ridicule with a very happy vein of humour." He never quitted his favourite topic of abuſing the clergy; but returned to it from any digreſſion in which he had indulged (p. 191). But, as his abuſe turned on their pride, lazineſs, and acuteneſs in arguing for their dues; and, when the

the reader conſiders the poverty of the ſecluded and wide extended pariſhes, over which this inſulted clergy preſide, he will perhaps be inclined to think with us, that the brilliant imagination of Mr. Acerbi aſſiſted this ſtupid boor with a few characteriſtic touches from the territories of the Pope; or that the whole is added by his Engliſh tranſlator.

Abo ſeems to be in a flouriſhing ſtate; it has an academy, a public library, and ſeveral manufactures. Here Mr. A. continued two days, and then purſued his journey in ſledges along the eaſtern ſhore of the gulf.

"We quitted Abo the 20th of March, to continue our travels towards the north. In order to be free from the future, from the trouble of changing our baggage at every ſtage, we had provided ourſelves with ſledges of our own. We purchaſed them at Abo, and they were of the ſame deſcription as thoſe which the peaſantry made uſe of. The winter had been extremely ſevere; but there had not fallen a great quantity of ſnow in compariſon of former years. A March ſun, and ſome days of thaw, had made it diſappear entirely in many places. The ſledge was often ſuddenly ſtopped, and the poor horſe made repeated efforts, without effect, to drag it over the naked and ſandy ſoil, which ſunk under his feet with a ſort of diſagreeable crackling noiſe. We were every moment obliged to leave the ſledge and walk on foot till we came to ground covered with ſnow, or to a frozen lake or river. This mode of travelling at laſt became extremely tireſome; but having no alternative, we endeavoured to ſubmit to it cheerfully. In many places the ſnow had been melted on the middle of the road, but ſtill remained on the ſides, and at the edges of the ditches. In thoſe ſituations, not unfrequently the love of eaſe induced us to try the expedient of riſking the ſledge on the edge of the ditch which conſtantly gave way, and our indolence availed us nothing. The horſe was unable to keep in the preciſe line, and conſtantly drawing to one ſide or the other, we were every now and then overturned in the ditch, and plunged over the ears in the ſnow." P. 216.

Mr. A. is a miſerable politician. He finds a Finland peaſant in, what his neighbours might think, affluent circumſtances, and his rhapſody on his felicity, ends in a commonplace philippic againſt "the refinements of ſociety, which draw the great landed proprietors to cities, where they forfeit their independence, &c. for frivolous baubles, and involve in their ruin thouſands of induſtrious families." P. 226. Alas! it is by ſuch "frivolous baubles" that induſtry is ſupported and invigorated, and wealth and happineſs diffuſed to the remoteſt corners of an empire. Mr. Acerbi is a great admirer of revolutions; ſo were the artiſts of Paris, who aſſiſted notably in bringing the late *happy* one about. We have now before us an addreſs

of thoſe ſame artiſts (who recovered from their folly ſomewhat ſooner than Mr. A. or his Engliſh tranſlator) to the Directory. "Many of us earned," they ſay, "before the revolution, four guineas a week; we are now reduced to labour on the public roads for nine-pence a day"! Does Mr. A. think the peaſantry were benefitted by this diffuſion of miſery?

Our readers will be gratified by the inſertion of the following paſſage: and, indeed, it is but juſtice to ſay, that this part of the journey contains many equally intereſting.

"Before we reached Waſa, we were ſtill not without ſome apprehenſion from travelling on the rivers of Finland. Hitherto the ice being covered with ſnow of a dirty ſurface, and far from ſhewing the ſmalleſt tranſparency, made us, for the moſt part, forget that we went upon water; we were now to learn what ſort of ſenſation we ſhould experience in paſſing over a river, where the ice, tranſparent as cryſtal, diſcovered under our feet the whole depth of the element below, inſomuch, that we could ſee the ſmalleſt fiſhes. In the firſt moment of ſurprize, having had no previous notice of the change, we fancied ourſelves inevitably loſt, and that we ſhould be ſwallowed up, and periſh in the awful gulf. Even the horſe himſelf was ſtartled at the novelty of his ſituation, he ſuddenly ſtopped ſhort, and ſeemed unwilling to go forward. But the impulſe he had acquired in travelling, puſhed him forward in ſpite of himſelf, and he ſlid (or rather ſkated) upon his four jointleſs legs for the ſpace of eight or ten yards. This ſtrange mode of travelling with a ſkating horſe, upon an element where we could count the fiſhes under the ſledge, and under the horſes feet, was not very amuſing to us, though we were already accuſtomed to a road of ice. I was at ſome pains to ſatisfy myſelf as to the reaſon why the ice was ſo clear and pellucid in particular parts of the river only, and I think I diſcovered it in the united action of the ſolar rays and of the wind.

"The wind having ſwept away the ſnow, and cleared the ſurface of the ice, the ſun, at the end of March and beginning of April, having acquired conſiderable force, had melted and rendered ſmooth the ſurface which at firſt is always ſomewhat rough and uneven; this being frozen during the night, formed a mirror of the moſt perfect poliſh. The luſtre of the ice on this river is very remarkable; had it not been for the little ſhining and perpendicular fiſſures which ſhewed the diameter of the ice's thickneſs, it would have been utterly impoſſible for us to diſtinguiſh it from the water below.

"When the river happened to be of a profound depth, we could perceive our vaſt diſtance from the bottom only by an indiſtinct greeniſh colour: the reflection that we were ſuſpended over ſuch an abyſs made us ſhudder. Under this terrifying impreſſion, the vaſt depth of the river, and dazzled by the extraordinary tranſparency and brilliancy of the ice, we crept along the ſurface, and felt inclined to ſhut our eyes or turn away our heads, that we might be leſs ſenſible of our danger. But when the river happened to be only a yard or two deep,

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we were amuſed to be able to count the pebbles at the bottom of the water, and to frighten the fiſhes with our feet." P. 237.

Through ſcenes of this nature, the traveller arrives, not without difficulty, at Uleäborg, a town of conſiderable note on the northern extremity of Finland. Here Mr. A. has a dream of a ſingular nature. He fancied that he was reading in bed, on the firſt night of his arrival, when he was alarmed by three taps at his chamber-window. This was repeated ſeveral times, accompanied with an indiſtinct murmur; upon which he got up, with his piſtols in his hand, and opened the door; but what was his ſurprize! "It was a fine girl who wanted to ſhare his bed!" From ſome unaccountable obliquity of thinking, Mr. A. chooſes to relate this as a real event; but, as he confeſſes, that he was reading Arioſto when it happened, and probably the ſtory of Jocondo, we have not the ſmalleſt doubt but that it all paſſed in a reverie, during which he imagined himſelf, inſtead of being in a little room, in a little inn, under the arctic circle, to be repoſing on a day-bed, in the magnificent palaces of his native land. With a degree of candour, highly honourable to him, Mr. A. allows, that "the incident appeared very extraordinary, in a country of ſo high a latitude"! P. 254.

"Uleäborg was founded by Charles IX. in 1605." P. 256. With that accuracy of hiſtorical reſearch, for which we have already given Mr. A. credit, we are next informed that this town, which did not exiſt until 1605, was "viſited by the king in 1600"! As if this were not a ſufficient tax on our credulity, we are then told that it was attacked by the Ruſſians in 1498, 1517, 1589, and 1592! (p. 257) How is this? Mr. A. probably looked into one of thoſe manuals, which, like Brighton and Margate Guides, are drawn up in moſt continental towns for the uſe of viſitors, and not underſtanding the language in which it was written, collected theſe inconſiſtencies at random. It is ſtrange, however, that ſuch palpable blunders ſhould eſcape his Engliſh aſſiſtant.

"It was our firſt intention to remain at Uleäborg only five days, and by availing ourſelves, whilſt the ſeaſon permitted, of the uſe of the ſledge, to puſh our travels with the utmoſt expedition as far northward as poſſible, ſo as to return in ſummer, that we might thus have ſurveyed the country in both ſeaſons, and witneſſed the intereſting proceſs and ſtrange ſpectacle of an almoſt momentary tranſition from winter to ſummer. We might have beheld the whole ſurface of the ground covered with ice and ſnow; have travelled with the rein-deer and roving Laplander, and in the ſpace of two weeks have obſerved the ice melt, the ſnow vaniſh, the Laplander retire into his mountains, leaves and flowers ſpring up, and the whole ſyſtem of vegetation diſplay itſelf in all its beauty.

" This picture which we reliſhed ſo highly by anticipation, and which was ſo flattering to a lively imagination, yielded to the attractions of Uleäborg, which promiſed us pleaſures and reſources of a different deſcription. The polite attention of Baron Silfverkielm, of Governor Carpalan, and the acquaintance we made of ſeveral other intereſting characters, and the pleaſing accident of finding here two gentlemen amateurs of muſic, who, with my companion and myſelf, could execute a quartetto, made us forget our plan, and convert our five days ſtay into that of a couple of months." P. 267.

This paſſage is not a bad illuſtration of that cant, in which your ſentimental and philoſophic travellers (we uſe, or rather abuſe, *philoſophic*, in the modern ſenſe) ſo much abound. Who that had peruſed Mr. A.'s glowing deſcription of the charms of a ſecluded and ruſtic life, and the miſery and debaſement of a ſtate of refinement, would not conclude, that he would haſten with avidity to the innocent and independent hut of the Laplander, inſtead of ſeizing the firſt moment of mixing with ſociety, and ſacrificing the moſt important portion of the ſeaſon for travelling, to an itch for fidling! But fidling alone does not engroſs this traveller's attention. He employs much of his time in ſhooting.

" The people of Uleäborg were ſcandalized at our eating larks and thruſhes. In thoſe northern regions theſe birds enjoy a ſtate of unmoleſted peace and ſecurity: they were not only to us *delicious fare*, but afforded us the moſt *agreeable ſport in* ſhooting them." P. 279.

This gentleman, however, who ſhocks the innocent prejudices of the natives, in favour of the birds whoſe wild notes enliven their woods, feels all his humanity awakened at the manner in which the Finlanders kill the *tetrao urogallus*, a bird as large as a turkey, which, being exceedingly ſhy, can only be approached by ſtealth.

" It was neceſſary to employ all the craft and artifice of a traitor, take advantage even of the paſſion of love in this *poor creature*, and all this for the *baſe purpoſe* of killing him by ſurprize. I love plain dealing; I love to make the birds fly before me, to purſue them, and to declare war before I fire upon them." P. 281.

Whether the larks and thruſhes, who had been " hitherto unmoleſted," and whom this ſentimental deſtroyer ſacrificed to his gluttony without remorſe, preferred being firſt frighted, then purſued, and finally ſhot, to being killed without theſe previous ceremonies, we have no means of aſcertaining; this, however, we know, that we have long been nauſeated with this impertinent nonſenſe, this whining abſurdity, which merely exchanges one ſpecies of cruelty for another, and calls it humanity.

Mr.

Mr. A. gives a very good account of the manner in which the Finlanders hunt the bear, and indeed of their amuſements and occupations in general. Their mode of fiſhing is new to us. See p. 287.

The chapter (xxii.)* which deſcribes the marriages, baths, &c. of the Finlanders, is too licentious in its language, to merit our full approbation, notwithſtanding it contains ſome intereſting particulars. How is it, that the author never recollected that his travels were addreſſed to his father? Can his hoary head be honoured by a gratuitous communication of the indelicacies of his ſon! With reſpect to the natives, their apology is eaſily found. What appeared indecent to the warm and Italian imagination of Mr. Acerbi, conveyed no ſuch ideas to the grave and ſimple mind of the Finlander. Even the vapour-baths, which ſcandalize the traveller ſo greatly, ſeem to us extremely innocent. "Men and women," Mr. A. ſays, "uſe the bath promiſcuouſly, without any concealment of dreſs, or being in the leaſt influenced by any emotions of attachment." P. 297. When it is conſidered that the men and women who frequent the bath, are all of the ſame houſehold, it is difficult to conjecture what "emotions of attachment" this combuſtible Italian expected them to exhibit. "If, however," he continues, "a ſtranger open the door, and come upon them by ſurprize, the women are not a little ſtartled by his appearance;" ſo we ſhould imagine; "for, beſides his perſon, he introduces along with him, by opening the door, a great quantity of light, which diſcovers at once their ſituations as well as forms. *Without ſuch an accident* they remain, if not in total darkneſs, yet in great obſcurity." I often *amuſed* myſelf with ſurprizing the bathers in this manner, and I once or twice tried to go in"! P. 297. We know not whether moſt to admire the impudence of this avowal, or the indecency of forcing it upon the ears of a parent! "Fie on't, 'tis rank"!

All is not, however, in this reprobate ſtrain. Mr. Acerbi's reſidence at Uleäborg, gives him an opportunity of inquiring into the national poetry of Finland, and though what he produces on the ſubject be not very full of information, it is yet ſufficiently amuſing.

"The manner in which they recite their verſes in public is ſingular, and ſaid to be derived from ancient practice. A circle is formed of the auditors, in the midſt of which ſtand the improviſator and repeti-

* Printed XVI. in capitals, at the head of the chapter.

tory

tory coadjutor. Every line which the improviſator ſings or delivers, is repeated in the ſame tune by the coadjutor; who, taking up the laſt word on the laſt line but one, finiſhes the line with him, and then repeats it alone. This gives the improviſator time to prepare the ſucceeding line, which he ſings, ſeconded in like manner by his coadjutor, and thus they both proceed, the coadjutor always taking up the laſt words of the improviſator's line, and then repeating it by himſelf, until the poem is ended. During intervals they recruit their ſpirits with beer or brandy, and ſometimes continue the improviſation to a late hour; dancing not being very common amongſt the Finniſh peaſantry. Their amuſement at fairs, on their private meetings, conſiſt in theſe kind of ſongs or recitations, ſometimes accompanied by the harp, if that inſtrument be at hand, when the harper ſupplies the place of the repetitor." P. 303.

To this Mr. Acerbi has ſubjoined ſeveral ſpecimens of their poetry, and we cannot but think that he has been happy in the ſelection. With all the diſadvantages of a tranſlation, through the medium of two, or perhaps three languages, they appear very beautiful. We ſhall make a few extracts for the gratification of our readers.

The firſt is from a funeral poem, compoſed by a peaſant, on the death of his brother.

" The word went forth from heaven, from him in whoſe hands are all things.

" Come hither, I will make thee my friend; approach, for thou ſhalt from henceforth be my companion. Come down from the high hill; leave the ſeat of ſorrow behind thee; enough haſt thou ſuffered, the tears thou haſt ſhed are ſufficient, thou haſt felt pain and diſeaſe, the hour of thy deliverance is come, thou art ſet free from evil days, peace haſteneth to meet thee, relief from grief is come.

" Thus went he out to his Maker; he entered into glory; he haſtened to extreme bliſs; he departed to enjoy liberty; he quitted a life of ſorrow; he left the habitations of the earth." P. 304.

The next is the compoſition of a country girl, a native of Oſtro Bothnia, a domeſtic ſervant of the rector of the village. It is exquiſitely tender.

" 1.

" O that my beloved were now here, that his well-known figure were but before me! How ſhould I fly into his embrace and kiſs him, though his face were beſmeared with the blood of a wolf: how ſhould I preſs his hand, even though a ſnake were twiſted round it.

2.

" Alas! why have not the winds underſtanding? And why is the breeze bereft of ſpeech? The winds might exchange ſentiments betwixt my beloved and me. The breezes might every inſtant carry my words to him, and bring back his to me.

" 3. How

3.

" How then would the delicacies of the rector's table be neglected! How inattentive ſhould I be to the dreſs of his daughters! I ſhould leave every thing to attend upon my beloved, who is the dear object of my ſummer thoughts and winter cares." P. 318.

Both, however, are excelled by the following fragment, which, for genuine ſimplicity, tenderneſs, and piety is, we believe, unrivalled. It is part of a lullaby, and was taken down as the mother ſung it, and rocked her child to ſleep.

" Sleep on, ſleep on, ſweet bird of the meadow; take thy reſt little red-breaſt, take thy reſt; God ſhall awake thee in his own good time; he has made thee a little bough to repoſe thee on; a bough canopied with the leaves of the birch-tree; Sleep ſtands at the door, and ſays; Is there not a little child here, lying aſleep in the cradle; a little child wrapt up in ſwaddling clothes; a child repoſing under a coverlet of wool?" P. 320.

We were glad to find, that the vanity or folly of the Engliſh tranſlator had not profaned this delicious relic, by putting it into vile doggerel, as he has the love-ſong above. This is a practice which we muſt proteſt againſt in the name of taſte. If perſons of quality, or of no quality, of either ſex, chooſe to amuſe themſelves and divert their friends, by turning theſe ſimple and beautiful effuſions of nature into Vauxhall ballads, we can ſee no great objection to it; but we do not approve of their being thruſt on the general reader, as part of the work he is obliged to purchaſe.

Mr. Acerbi's tranſlator gives us alſo what he is pleaſed to call a poetic verſion of a Finniſh tale. It is very long and very dull; in a word, we do not remember to have met with ſo deſpicable a performance, though the writer aſſures us it is " a *droll* ſort of ballad!"

But we find ſo much to remark in theſe volumes, more than we had intended, that we muſt extend our account to a third article.

(To be concluded in our next.)

ART. XI. *A ſerious Call to a conſtant and devout Attendance on the ſtated Services of the Church of England; in an Addreſs from a Clergyman to his Pariſhioners. By the Rev. Thomas Robinſon, M. A. Vicar of St. Mary's, Leiceſter.* 12mo. 34 pp. 6d. Rivingtons, 1803.

WE have read very few publications better calculated to do good than this Addreſs from a clergyman to his pariſhioners. After regretting, as becomes a miniſter of Chriſt, that ſo many abſent themſelves from our public ſervices, Mr. Robinſon proves, in a manner level to the meaneſt capacity, and at the ſame time ſuited to the moſt faſtidious taſte, that the Church of England is apoſtolical in her *government*, *doctrine*, and *worſhip*.

"In the different orders of its miniſters it provides teachers, and ſets them apart for the ſacred function by ſo regular and ſolemn an appointment, as ſeems in itſelf admirably calculated for the purpoſes of good government and general edification. The ſubordination it has eſtabliſhed among the clergy, and the ſhare of power it has aſſigned to ſome of them over others, are reaſonable and expedient, and ſuch as ought not to be objected to, unleſs they can be proved to be contrary to divine injunction. Its plan of internal rule alſo recommends itſelf to our regard, as being congenial with the form and ſpirit of the Britiſh conſtitution: but it claims our eſteem on higher conſiderations. In its grand outlines, at leaſt, it appears, more than any other, to be modelled after the example of the apoſtolical and primitive times. The diſtinction of miniſters into Biſhops, Prieſts, and Deacons; the general ſcheme of epiſcopal ordination, and epiſcopal government, prevailed very early in the church, as we learn from the firſt fathers, and thoſe who were contemporary with the Apoſtles. That epiſcopacy was received univerſally in the church, either in the Apoſtles' time, or preſently after, is ſo evident and unqueſtionable, that the moſt learned adverſaries do themſelves confeſs it." But, "the argument may be carried further. It is eaſy to collect what were the uſages and directions of the Apoſtles in theſe matters, not by doubtful deductions from the practice of ſucceeding ages, but from their own writings. Let their Epiſtles be impartially conſidered, without reference to ſyſtem or party; and it muſt be allowed, that no perſons were permitted to miniſter in holy things but ſuch as were ſolemnly ſet apart for the ſacred function by thoſe who poſſeſſed authority. There were ſome ſuperior officers in the church inveſted with the power of ordination, and with the general ſuperintendance and adminiſtration within a certain diſtrict; and others were commanded to pay them deference and ſubmiſſion. I conclude therefore (as in the preface to the ordination ſervice,) "it is evident unto all men reading the holy ſcriptures and ancient authors, that from the Apoſtles' time there have been theſe orders of miniſters in Chriſt's church—Biſhops, Prieſts, and Deacons

Deacons; which offices were evermore had in ſuch reverend eſtimation, that no man might preſume to execute any of them, except he were firſt called, tried, examined, and known to have ſuch qualities as are requiſite for the ſame; and alſo by public prayer, with impoſition of hands, were approved and admitted thereto by lawful authority."

Mr. Robinſon ſhows, with equal evidence and perſpicuity, that the doctrines of the church are ſound; that her form of prayer is truly excellent; that it contains within itſelf a courſe of ſcriptural and evangelical inſtruction, perfectly independent of ſermons; and that it has infinite advantages over that mode of worſhip in which the miniſter is tied to *no form*. Hence he infers the heinouſneſs of the ſin of ſchiſm, or a wilful ſeparation from the eſtabliſhed church.

"Are you ſufficiently aware of the nature and miſchievous effects of ſchiſm? Such very lax notions have lately prevailed concerning all eccleſiaſtical as well as civil order and diſcipline, that almoſt every man has thought himſelf releaſed from reſtraint, and at liberty to *do what is right in his own eyes*. The church is rent, and lies bleeding on the ground, the prey of innumerable ſectaries, and the deriſion of infidels. This ſtate of things cannot be favourable to the progreſs and continuance of ſound religion, however for the preſent there may be moſt *appearances* of zeal and fervour.

"Men, *profeſſing godlineſs*, have forgotten what they owe to their faithful paſtors; and no longer yield them, what is their due, attention, reverence, and attachment. The relation which formerly ſubſiſted between the parochial miniſter and the people of his charge, and which is calculated to promote the intereſts of ſolid piety, is now nearly diſſolved, through the wildneſs of inſubordination which has broken looſe among us. A contempt is ſhown for the ſacred function, and for the moſt exemplary characters inveſted with it. In many caſes at leaſt, no eminence of ability, no fidelity or diligence, no purity of doctrine or holineſs of life in the pariſh prieſt, have been able to ſecure to him the affections even of the more ſerious part of the congregation; but they have departed from him in multitudes, upon the appearance of a ſtrange teacher, whoſe endeavours, as it afterwards appeared, were to unſettle and divide. * * *

"But is not ſchiſm a direct violation of all theſe ſcripture injunctions, which inculcate Chriſtian love and unity? Should the members of the ſame body be divided? Or ſhould they not rather be knit together in the cloſeſt attachment? Let us hear the great teacher of the Gentiles: "Endeavour to keep the unity of the ſpirit in the bond of peace. There is one body and one ſpirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptiſm, one God and Father of all, who is above all, and through all, and in you all*." "I beſeech you therefore, brethren, by the name of our Lord Jeſus

* Eph. iv. 3—6.

Chriſt,

Chriſt, that ye all ſpeak the ſame thing, and that there be no diviſions among you; but that ye be perfectly joined together in the ſame mind and in the ſame judgment." But "whereas there is among you envying, and ſtrife, and diviſions, are ye not carnal, and walk as men*?" "Let us, therefore, follow after the things which make for peace, and things wherewith one may edify another." "And mark them which cauſe diviſions and offences, contrary to the doctrine which ye have learned, and avoid them†."

We recommend this reaſoning, and indeed the whole tract, to every Chriſtian in England, whether he be a member of the church or a diſſenter from her worſhip; but more particularly to thoſe Calviniſtic Methodiſts who creep into houſes and lead captive ſilly women, perſuading them that the goſpel is not preached by their pariſh miniſter. We have heard that Mr. Robinſon is himſelf ſaid to be a Calviniſt; but, in this Addreſs to his pariſhioners, he very juſtly obſerves, that, as the church, in her Liturgy, gives a courſe of ſcriptural and evangelical truth independent of preaching, no man can be driven from her communion for lack of the goſpel; and what he ſtates as evangelical truth does not neceſſarily involve the harſher dogmas of Calvin, but only that man is a creature involved in guilt, pollution, and miſery, from which he has neither power nor will to extricate himſelf. To this no true ſon of the church will object; and would the Calviniſts, laying aſide their uſeleſs diſputes about election, reprobation, and original ſin, content themſelves with giving a ſimilar view of the grace of God diſplayed in the economy of man's redemption, they might enjoy their peculiar notions in peace, and live in perfect harmony with their Anti-Calviniſtic brethren.

ART. XII. *The Picture; Verſes written in London, May 28, 1803, ſuggeſted by a magnificent Landſcape of Rubens, in Poſſeſſion of Sir George Beaumont. By the Rev. W. Liſle Bowles.* 4to. 2s. Cadell and Davies. 1803.

CONGENIAL as the Arts of Painting and Poetry are allowed to be, it is not eaſy to make the deſcription of a picture ſhine in verſe. Directions to painters, for pictures that never were, and perhaps never could be painted, have at ſeve-

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* 1 Cor. i. 10; iii. 3. † Rom. xiv. 19; xvi. 17.

ral

ral times been attempted, after the example of Anacreon, or his imitator, in the Odes ἄγε Ζωγράφων ἄριστε, and γράψε μοι Βάθυλλον*, but the deſcription of a picture actually painted is more difficult, and can perhaps be made ſucceſsful only by the artifice here uſed, of conſidering the pictured ſcene as a kind of reality. "Let us," ſays Mr. Bowles,

" ——— Let us ſubdued
Now to the magic of the moment, loſe
The thoughts of life, and mingle ev'ry ſenſe
Ev'n in the ſcenes before us! ———"

The picture deſcribed by Mr. Bowles is undoubtedly a performance ſingularly excellent in its kind. It is a maſterpiece of that great painter, Rubens, on which he ſeems to have employed much time and thought. It preſents a widely extended ſcene of prodigious magnificence and variety; while the foreground is finiſhed with a minuteneſs, which, in any other hands, would have been unpleaſing and ridiculous. The beauty of the ſky, the variety of the lights, the truth and harmony of the whole, form ſuch an aſſemblage of pictorial excellence, as cannot certainly be rivalled in many works of art. In deſcribing this grand compoſition, Mr. Bowles has, with great ſkill, intermixed moral and religious reflections, which continually give animation and intereſt to the ſubject. This is admirably exemplified even in the opening of the deſcription.

" ——— the freſh morn
Of ſummer ſhines; the white clouds of the Eaſt
Are criſp'd: beneath, the *blue* champaign ſteams;
The banks, the meadows, and the flow'rs ſend up
An incens'd exhalation, like the meek
And holy praiſe of him whoſe ſoul's deep joy
The lone woods witneſs: thou, whoſe heart is ſick
Of vanities; who, in the throng of men
Doſt feel no lenient fellowſhip; whoſe eye
Turns with a languid careleſſneſs, around
Upon the toiling crowd, ſtill murmuring on
Reſtleſs;—O think, in ſummer ſcenes like theſe
How ſweet the ſenſe of quiet gladlineſs,
That, like the ſilent break of morning, ſteals
From lowly nooks, and feels itſelf expand
Amidſt the works of Nature, to the pow'r
THAT MADE THEM: to the awful thought of HIM
Who, when the morning ſtars ſhouted for joy,
Bid the GREAT SUN from ten-fold darkneſs burſt,

* Od. xxviii, and xxix. Ed. Fiſcher.

The

The green earth roll in light, and ſolitude
Firſt hear the voice of man, while hills and woods
Stood eminent, in orient hues array'd,
His dwelling,—and all living Nature ſmiled
As in this pictured ſemblance, bearing full
Before us!"

The deſcription then proceeds, and with a beauty and richneſs very uncommon.

" Mark again the various view—
" Some city's far-off ſpires and domes appear,
Breaking the long horizon, where the morn
Sits blue and ſoft: what glowing imagery
Is ſpread beneath! Towns, villages, pale ſmoke,
And ſcarce-ſeen windmill-ſails, and devious woods,
Checkering and cheering the graſs-level land
That ſtretches from the ſight."

The general idea of the picture cannot better be conveyed than in theſe words; and the poet has throughout evinced the ſtrongeſt and moſt accurate feeling of the merits of the piece deſcribed. Excellent, however, as this compoſition is, we ſhould not perhaps have ſpoken of it ſo much at large, but for the ſake of the following paſſage, which, at this moment, is of public intereſt and importance. Such animating effuſions cannot too much be praiſed or circulated. Let us obſerve alſo, that the whole paſſage is full of the richeſt and higheſt poetry.

" See where the morning light, through the dark wood,
Upon the window-pane is flung like fire.
Hail! LIFE and HOPE; but thou, great work of art,
That, midſt this populous and buſy ſwarm
Of men, doſt ſmile ſerene, as with the hues
Of ſweeteſt, grandeſt nature; may'ſt thou ſpeak
Not vainly of th' endearments and beſt joys
That Nature yields. The manlieſt heart, that ſwells
With honeſt Engliſh feelings (while the eye,
Sadden'd, but not caſt down, beholds far off
The darkneſs of the onward-rolling ſtorm)
Charm'd for a moment by this mantling view,
Its anxious tumult ſhall ſuſpend: and, " SUCH,"
The penſive patriot ſhall exclaim, " thy ſcenes,
My own beloved country, SUCH the abode
Of rural peace! and, while the ſoul has warmth,
And voice has energy, the brave arm, ſtrength,
ENGLAND, THOU SHALT NOT FALL! The day ſhall come,
Yes, and now is, that THOU ſhall LIFT THYSELF,
And woe to him, who ſets upon thy ſhores
His hoſtile foot! proud victor though he be,
His bloody march ſhall never ſoil a flow'r

That

That hangs its ſweet head in the morning dew
Of thy green village banks! HIS MUSTER'D HOSTS
SHALL BE ROLL'D BACK IN THOUSANDS, AND THE SURGE
BURY THEM!—Then, when Peace illumes once more,
My country, thy green nooks and inmoſt vales,
It will be ſweet amidſt the foreſt-glens
To ſtray, and think upon the diſtant ſtorm,
That howl'd, but injur'd not."

Commendations laviſhed upon a paſſage like this would be utterly ſuperfluous; no Engliſhman can read it without feeling the animation it is intended to convey, the beauty of the images, the force of the language. May it be as prophetic as it is poetical!

This beautiful poem has, to our taſte, no material blemiſh, except the ſong of a milkmaid, introduced rather abruptly, and not in much accordance with the ſtyle and feeling of the compoſition, or worthy to compare, in point of conception, with the reſt. We do not quite agree with the poet, that he has a right to coin ſuch words as *bluey*, becauſe *bluiſh* does not quite pleaſe him. It is the buſineſs of a writer to uſe his language as he finds it, and a great part of his ſkill lies in giving effect to that which in other hands might appear to diſadvantage. If one expreſſion is objectionable, it is his taſk to find another that is not ſo, to fill his own idea, yet not depart from the language he employs. There is not, however, enough of that licence, or of any other fault, in the preſent compoſition, materially to detract from its merit, which we pronounce without ſcruple to be of high and very uncommon elevation.

ART. XIII. *Facts and Obſervations, relative to the Origin, Progreſs, and Nature of the Fever which prevailed in certain Parts of the City and Diſtricts of Philadelphia, in the Summer and Autumn of the preſent Year,* (1802). *By William Currie and Iſaac Cathrall. To which is added, a Summary of the Riſe and Progreſs of the Diſeaſe in Wilmington, communicated by Dr. E. A. Smith and Dr. John Vaughan, of that Borough.* 8vo. 58 pp. Woodward, Philadelphia. 1802.

IT has lately been maintained by phyſicians of great reſpectability, that the peſtilence which has been dreadfully fatal in Philadelphia, and many other ſea-port towns of America, at various times, from 1793 till 1802, is not produced by any imported poiſon; that it is not contagious; but that it

ariſes

ariſes from local cauſes, or ſome morbid conſtitution of the atmoſphere.

This is a queſtion of the higheſt importance to mankind. The publication before us, of which we have obtained a ſingle copy from America, appears thoroughly to refute theſe very pernicious and fatal doctrines by plain and well authenticated facts. We are deſirous, therefore, to make it known in this country as ſoon as poſſible.

On the 28th of June, 1802, a veſſel, called the St. Domingo Packet, arrived from that iſland at Philadelphia. Before her departure from Cape François, two of her crew had died of a malignant fever, one died on the voyage, two more who had intercourſe with the packet as ſhe came up the river Delaware, and another at the Lazaretto, in all ſix. (P. 45.)

Between the 4th and the 13th of July, thirty citizens of Philadelphia were attacked with unequivocal ſymptoms of this peſtilence, as black vomiting, &c. Of theſe ſixteen died, one in forty-ſeven hours, and many of the others on the third, fourth, fifth, and ſixth day of the fever. "The diſeaſe was originally confined to a very ſmall number of perſons, and every one of theſe perſons had either been on board, or very near the St. Domingo packet, or had intercourſe with ſome of the earlieſt ſick. No ſuch diſeaſe had appeared in that, or any other part of the city, before the arrival of the veſſel." P. 6, 7, 8, 19.

All theſe caſes are accurately related, with the names of the patients and dates of the events. Taking theſe facts as clearly eſtabliſhed beyond all reaſonable doubt, ſuch a body of evidence proves, in the moſt ſatisfactory manner, that the peſtilence was imported into Philadelphia in 1802; that it ſpread by contagion, and that conſequently ſuch dreadful calamities might be prevented by eaſy and practicable regulations. While ſuch inſtructive facts are recent, and can be clearly aſcertained, a medical committee of intelligent, candid, and impartial men, ought to be appointed by Government, or by the College of Phyſicians at Philadelphia, to determine what was the origin of this epidemic. Great benefits might be derived from the enquiries of ſuch a committee, if judiciouſly directed, to aſcertain theſe and other intereſting queſtions relative to the nature of the peſtilential, as has been already accompliſhed in England, in regard to the variolous and typhous contagions; as, firſt, What proportion of perſons is liable to the attack of this peſtilence, if expoſed to the poiſon in a ſmall, cloſe, and crowded room? 2d, At what diſtance from the patient is the diſtemper communicated; what proportion of perſons eſcapes infection in clear, airy, and

ſpacious apartments? Are the adjoining houſes conſtantly infected? 3d, What is the period of time between expoſure to infection and commencement of the fever? From the facts here ſtated, this period (during which infection remains in a latent ſtate) appears to be ſhorter in this peſtilence than in the typhous.

If theſe points were diſtinctly underſtood, the citizens of America need not be expoſed to the deſtructive calamities which they have lately ſuffered, nor even to the alarm and confuſion produced by deſerting their habitations.

This publication of Dr. William Currie contains the hiſtory of caſes ſo numerous, ſo well authenticated, and ſo circumſtantially related, to prove that the American peſtilence of 1802 was imported from the Weſt Indies, and that it ſpread by contagion, as to give full conviction to the mind of every impartial and intelligent reader. The oppoſers of theſe opinions cannot poſſibly deny the concluſions, if they allow that the narration is true. If the facts are not accurately and faithfully reported, they all lie fairly open to refutation. They will be cloſely and keenly ſcrutinized in America by phyſicians of the greateſt ability. The fermentation of contrary opinions will generate truth.

The queſtion before us does not excluſively concern America. This peſtilence was imported by the ſhip Dolphin, from Charleſton, into Cadiz, where it deſtroyed 102,000 of the neighbouring inhabitants. During a warm ſummer, England cannot be thought ſafe from all danger of ſo dreadful a viſitation. If this peſtilence ſpread by contagion in America, when brought from the Weſt Indies, it is reaſonable to apprehend that it is the chief cauſe of the great mortality of thoſe iſlands, which wiſe regulations might prevent. The Appendix contains the fulleſt evidence that this peſtilential fever was communicated to Wilmington by perſons who brought it from Philadelphia. In the former town it infected many perſons, ſome of them in high and open ſituations. The deaths from this peſtilence were ſeventy-two.

BRITISH CATALOGUE.

POETRY.

ART. 14. *War Elegies. By Joseph Fawcett, Author of civilized War, a Poem, and other Poems.* Crown 8vo. 79 pp. 3s. 6d. Johnson. 1801.

Twice already has Mr. J. Fawcett been before us as a poet, and once as a writer of sermons*. In the former character we always gave him credit for good talents, and in the latter, we had only to complain that his prose was too poetical. But he is one of those whose powers and industry were employed during the last war, to serve the purposes of faction by rendering all war odious, and throwing the blame of the last upon the English Government; and for the same *laudable* purpose were these War Elegies written, which, though dated 1801 in the title-page, were not published till April or May, 1802. The publication was therefore anticipated by the conclusion of peace, and the author hesitated whether it should not be withheld, but was determined to the contrary measure by the judgment of his *friends*. The author pretends, it is true, to be moved by universal benevolence alone; but whoever reads his apostrophe, p. 68, beginning, "O ye cold *cabinetted* authors of this voluminous calamity, this universe of ill," and many such effusions (see p. 55, &c.) will not doubt which way his politics inclined.

There is no doubt, after all, that the horrors of war are such as, when painted in detail, must give deep regret to every feeling heart; and the sentiments of these Poems are generally founded in truth, though misapplied to the purposes of falsehood. We shall insert a short specimen to exemplify, once more, the poetical powers of the writer, from the second Elegy, termed the Siege.

"Lo yon proud town, high-set on haughtiest ground
Stern scheme of gates and bars, and walls, and tow'rs!
With thunder's pointed mouths throng'd all around;
Whose silent menace awes in peaceful hours!

Munition vast, against man's puny form!
Against man's puny form, munition vain!
Mighty in art, behold he brews his storm!
Mighty in numbers, lo, he clothes the plain!

* Vol. vi. p. 420, xii. 541, and viii. 227.

With

With hail of pelting balls, in thickeſt ſhowers,
Whoſe furious blows e'en bruiſe the ſtrength of ſtone,
He beats the hardy bulwark, breaks its towers,
And ſtrews the ground with ſturdieſt piles o'erthrown.

What though her heights his ſcaling foot defy,
His tow'ring art ſurmounts her talleſt walls:
His globes, of dire contents, e'en ſcale the ſky!
Vault o'er her forts, and on her dwellings fall.

Tremendous globes! within whoſe hollow ſpace
The mighty demon, Sulphur, ſleeps confin'd!
Whoſe kindled anger burſts his iron caſe,
And ſcatters ruin from the ſhiver'd rind!

Thoſe walls, what ſcenes of woe they now encloſe!
The tempeſt's ſtrokes deform each wounded ſtreet!
From countleſs eyes the funeral ſorrow flows;
And hearts untouch'd by grief, with terror beat." P. 14.

As there cannot be a preſence that the preſent renewal of war was occaſioned by the deſigns of our Government, theſe Elegies have loſt their power as implements of faction, and may be read for their merit as Poems; with only a ſecret diſguſt at the miſchievous intent of ſo ſpecious a contrivance.

ART. 15. *An Eſſay on War, in Blank Verſe; Honington Green, a Ballad; the Culprit, an Elegy; and other Poems, on various Subjects. By Nathaniel Bloomfield.* 12mo. 96 pp. 4s. Hurſt. 1803.

Another Bloomfield, and a poet! Are all the Bloomfields poets? Mr. Capel Lofft, their editor, at leaſt aſſures us that they are all extraordinary men. "Beyond queſtion, the brothers of this family are all extraordinary men; and perhaps every one of them is more ſo than he would have been without the fraternal concord, which has animated them all, and multiplied the powers of all, by union and ſympathy." P. vi. That they are worthy men, we are willing to believe; and their mutual kindneſs thus deſcribed is a good pledge of it; but, when he attempts to extend the name of poet beyond his firſt favourite, Robert Bloomfield, Mr. Lofft appears to us to render no good ſervice to the family. Nathaniel Bloomfield is a taylor; and Mr. L. expreſſes great anxiety, leſt a taylor's poetry ſhould be condemned by prejudice to ridicule. A taylor has certainly as good a chance of ſucceſs as another artiſan of equal education; but the danger in the preſent caſe ſeems to be, leſt the editor's critical powers ſhould be called in queſtion; and it is clearly our opinion, that his judgment in this inſtance does not appear to advantage. It does not ſeem, that nature intended to exempt the taylor from the neceſſity of manual labour, by any powers of mind. The principal Poem in this little volume is called an "Eſſay on War;" and is a long and proſaic illuſtration of the falſe opinion, that war is neceſſary to thin ſociety, when it becomes overſtocked; which is again illuſtrated in a Ballad, called "More

Bread and Cheese." We shall quote from it the passage that appears to us most tinctured with poetry. Speaking of this fatal increase of society, the author says:

> "Too soon arrives the inauspicious hour;
> The natal hour of that unhappy man,
> Who all his life goes mourning up and down,
> That there is neither bough, nor mud, nor straw,
> That he may take to make himself a hut;
> No, not in all his native land, a twig
> That he may take, nor spot of green grass turf,
> Where, without trespass, he may set his foot." P. 5.

The writers, therefore, who wish to increase population are, according to this speculating mechanic, the greatest enemies of mankind, and promoters of war. It must be confessed, that both this and the smaller poems show a command of language, that would formerly have been thought extraordinary in a man of low origin; but the diffusion of small knowledge has destroyed the wonder of these things. Cowper has so well expressed himself on the subject of untaught poets, that we are tempted to close this article with his words.

"Not that I am inclined to expect in general great matters, in the poetical way, from persons whose ill fortune it has been to want the common advantages of education; neither do I account it in general a kindness to such, to encourage them in the indulgence of a propensity, more likely to do them harm in the end, than to advance their interest. Many such phenomena have arisen within my remembrance, at which all the world has wondered for a season, and has then forgot them. The fact is, that though strong natural genius is always accompanied with strong natural tendency to its object, yet it often happens, that the tendency is found where the genius is wanting." Hayley's Life, vol. i. p. 398.

We shall only add, that what is very extraordinary for an uneducated man to write, may be very unedifying for persons of education to read.

The Poems in this small volume are only eight; the Essay on War, and seven of the ballad kind. The Culprit is written with a good deal of feeling of the subject, but with no great felicity of language.

DRAMATIC.

ART. 16. *Urania, or the Illuminé: a Comedy, in Two Acts; as performed at the Theatre-Royal, Drury-Lane. By William Robert Spencer, Esq.* 8vo. 38 pp. 1s. 6d. Ridgeway. 1802.

This little Comedy is termed, by its ingenious author, a "Dramatic Trifle." It is, however, an elegant trifle; such as might be expected from the pen of a scholar and a gentleman, and was favourably received by the public, in spite of the disadvantage which arises from the nature of the plot. It is certainly inconsistent with the notions of *Englishmen* of the present day, that a young man of the highest accomplishments

pliſhments, and of liberal education, ſhould deſpiſe the attractions of all earthly beauties, from a fantaſtic hope of a connexion with ſome unknown heavenly being. This ſentiment, however, which would be deemed a proof of inſanity in England, is ſaid not to be uncommon among certain illuminati in Germany. If this improbability can be paſſed over in the cloſet, as it was at the theatre, the drama is in other reſpects ingenious, and (for ſo ſhort a piece) intereſting. The young gentleman falls in love with his intended wife (whom he had not previouſly ſeen) miſtaking her for a celeſtial being, and, by being undeceived, is cured of his wild fancies. The piece is diverſified by ſeveral ſongs (written, as might be expected, with taſte and feeling) and enlivened by ſome inferior comic characters, by no means deſtitute of humour. We ſhall inſert, by way of ſpecimen, the following ſong, omitted in the repreſentation, but deſervedly retained in the printed book.

" If guardian pow'rs preſide above,
Who ſtill extend to virtuous love
A tutelary care;
The virgin boſom's earlieſt dole,
The firſt-born paſſion of the ſoul,
Muſt find protection there.

Never can noon's maturer ray
That charm of orient light diſplay,
Which morning ſuns impart;
So can no later paſſion prove
That glow which gilds the dawn of love,
The day-ſpring of the heart!"

MEDICINE.

ART. 17. *Practical Obſervations on Vaccination, or Inoculation for the Cow-Pox. By John Redman Coxe, M. D. Embelliſhed with a coloured Engraving.* 8vo. 152 pp. 6s. Philadelphia. 1802.

The author begins with giving the hiſtory of the diſcovery of the method of propagating the cow-pox, as delivered by Dr. Jenner; to which he has added obſervations, from a variety of other publications in England, and indeed in moſt parts of Europe, which he thought neceſſary, in order to give his countrymen (many of whom might not have an opportunity of procuring the works) complete information on the ſubject. We are then preſented with the reſult of his own practice in vaccination, which appears to have been conſiderable, and his ſucceſs equal to that of the moſt fortunate practitioners here, or on any part of the globe. It is remarkable, that the diſeaſe is not known to affect the cows in any part of America. The ſame exemption from the diſeaſe is enjoyed by the cows in moſt parts of Europe, and even in many of the counties in this iſland. Though we conſider the work before us as very valuable, and highly deſerving of notice; yet, as we have examined ſo many publications on the ſubject, we do not think

it neceſſary to extend this article further, which we could ſcarcely do without repeating what we have had frequent occaſion to ſay before.

ART. 18. *An Addreſs to Parents and Guardians of Children and others, on Variolous and Vaccine Inoculation. By John Coakley Lettſom, M. D.* 8vo. 15 pp. Mawman. 1803.

Containing ſome very pertinent and judicious arguments, in favour of inoculation for the cow-pox, with the view of exciting the people, and making them proſelytes to ſo very beneficial a practice.

ART. 19. *Five Common-Senſe Arguments to evince the Efficacy, and enforce the Duty of Inoculation by the Cow-Pox* (by an error, the author ſays Small-Pox) *and to obviate exiſting Prejudices and Objections. By Joſeph Simmons.* 12mo. 42 pp. 6d. Murray and Highley, 1803.

From the quality and diſintereſtedneſs of the patrons of vaccination, and the numerous facts now on record, of its ſuperior ſafety to inoculation with ſmall-pox matter, this author ſhows the propriety of the whole country, the better part of it at the leaſt, joining the Jennerian Society, and aiding their efforts, in totally exterminating the ſmall-pox, which will be the neceſſary conſequence of inoculating generally and univerſally with cow-pox matter.

DIVINITY.

ART. 20. *A Sermon, preached at the Archdeaconal Viſitation of the Clergy of the Archdeaconry of Northumberland, held May 17th, 18th, 19th, and 20th, 1803; and publiſhed at their Requeſt. By Robert Thorp, D. D. Archdeacon of Northumberland.* 4to. 1s. 6d. Rivingtons. 1803.

This is a Sermon of a higher order than the generality, and is full of vigour and ſound doctrine. It warns the hearers (clergymen) in a more eſpecial manner to take heed of themſelves, to diſpenſe to thoſe committed to their charge the pure doctrines of Chriſtianity, uncorrupted by the ignorance, miſguided zeal, and enthuſiaſm of ſome, and the metaphyſical ſubtleties, falſe philoſophy, and capricious interpretations of others. This is an excellent Sermon, and remarkably well adapted to the preſent period. We ſhall be happy to ſee many ſuch; the evil againſt which it is more immediately directed is of increaſing magnitude, and ought to be combated by ſuch weapons as are here ſucceſsfully uſed; namely, ſound and diſpaſſionate argument, founded on a thorough knowledge of Scripture.

ART.

ART. 21. *Sermons, ſelected and abridged chiefly from minor Authors; adapted generally to the Epiſtle, Goſpel, or firſt Leſſons, or to the ſeveral Seaſons of the Year, for the Uſe of Families. By the Rev. Samuel Clapham, A. M. Vicar of Chriſt Church, Hants, and of Great Ouſeborn, Yorkſhire. Vol. I.* 8vo. 8s. Vernor and Hood. 1803.

We have frequent occaſion to commend the profeſſional zeal and diligence of this author; zeal uncontaminated by fanaticiſm, and diligence directed to the moſt honourable and uſeful objects. Theſe Sermons are judiciouſly ſelected from the works of Skelton, Calcott, Lawſon, Richmond, Riddoch, Biſhop Pearce, Tucker, Goddard, &c. At this period, exertions on the part of our clergy ſhould be collectively and individually made; and the example of this active and meritorious paſtor, as it juſtifies the warmeſt praiſe, is highly worthy of imitation. The Sermons in this collection from Skelton are truly excellent; and we are glad to ſee, by this being termed the firſt volume, that we may expect others of a ſimilar tendency.

ART. 22. *An important Branch of relative Duty recommended and enforced, in a Sermon from* 1 *Tim.* v. 8, *preached before the Philanthropic Society, in St. James's Church, Briſtol, on Thurſday, April* 28, 1803. *By Thomas Biddulph, A. M. Miniſter of St. James's, Briſtol, and of Bengworth in Worceſterſhire, and Chaplain to the Right Hon. the Dowager Lady Bagot. Publiſhed at the particular Requeſt of the Society.* 8vo. 1s. 1803.

A ſenſible, though ſomewhat flowery diſcourſe, in praiſe of charity in general, and of this charity in particular, of which the object is proviſion for widows and orphans.

ART. 23. *A Manual of Religious Knowledge; for the Uſe of Sunday Schools, and of the Poor in General.* 12mo. 92 pp. Cocker, Ormſkirk. 1801.

We ſtrongly recommend this little book to the conductors of Sunday-ſchools, and to charitable perſons in general. It is full of good inſtruction, conveyed in very perſpicuous and intelligible language. We are eſpecially gratified by "the paper of advice given to the Ormſkirk Sunday ſcholars, when leaving the ſchool." P. 65. So much good advice could hardly be compreſſed within a ſmaller compaſs. We mean to ſhow our reſpect for this little tract, by rectifying (as we apprehend) two ſmall errors in it. "On Good-Friday, or on Eaſterday, all Chriſtians ſhould receive the holy ſacrament." P. 26. Our Church (of which the author appears to be a true member) conſiders this ſacrament as a *feaſt*; and it is not uſually adminiſtered on the great faſt of Good-Friday. "Your godfathers and godmothers undertake to teach you to ſay your Catechiſm, *in caſe* your fathers and mothers ſhould neglect you." P. 44. The undertaking is abſolute, and is binding *in all caſes*.

ART. 24. *Letters on the Exiſtence and Character of the Deity, and on the moral State of Man.* 12mo. 3s. 6d.

Theſe Letters were publiſhed at Philadelphia, in the year 1799; and therefore, in ſtrict propriety perhaps, do not fall within our cognizance. We cannot, however, deny ourſelves the ſatisfaction of bearing teſtimony to their merit, and recommend them to the ſerious peruſal of all young perſons.

POLITICS.

ART. 25. *Hints on the Policy of making a National Proviſion for the Roman Catholic Clergy of Ireland; as a neceſſary Mean to the Amelioration of the State of the Peaſantry. Addreſſed to John Bagwell, Eſq. Knight of the Shire for the County of Tipperary.* 8vo. 48 pp. Ginger. 1s. 1803.

That the ſtate of Ireland in general, and of the Iriſh peaſantry in particular, calls ſtrongly for amelioration, every friend to the United Kingdom will readily acknowledge; receiving alſo with welcome any hints which ſhall be offered for promoting this excellent purpoſe. Concerning the policy, and the practicability of meaſures ſuggeſted, there will doubtleſs be, in many caſes, a diverſity of opinions. That the Union will exceedingly facilitate this amelioration, is (we believe) univerſally admitted; but this author juſtly obſerves, that "it cannot change, at once, the long-confirmed habits of ſociety, or ſuperinduce new ones." The ſubſtance of his forty-eight pages may be compreſſed within a dozen lines by a reviewer, whoſe motto is, or ought to be, "brevis eſſe laboro."—The Roman Catholic Clergy are to be appointed and provided for, by government, inſtead of ſubſiſting miſerably upon the voluntary contribution of their flocks; the income of the pariſh-prieſt being 80l. and in great towns 100l. a year; that of the biſhops, 300l. The number of pariſhes is about 1200. The whole ſum required is about 120,000l. a year, to be raiſed by a *tax* of 10 per cent. *upon all tythes;* the deficiency being made up by a rate on the neat, or profit-rent of land. The tythes 800, among the 1200 pariſhes, are eſtimated at 500l. a year; and thoſe of 400, at 300l. a year. Here then is the ſum of 52,000; the remaining 68,000l. to be raiſed by an aſſeſſment of 56l. upon each pariſh. In plain language, the incumbent of a living worth 500l. a year, is to pay 50l. while all the landlords taken to gether, pay no more than 56l. And this is called a proviſion by *government!* We refer the conſideration of it to the propoſed charge-bearers; obſerving only, that the author's "doctrine," on the ſubject of the coronation oath, has indeed "ſomething of a Machiavelian complexion." P. 19, &c.

ART.

ART. 26. *A ſummary Account of Leibnitz's Memoir to Lewis the Fourteenth, recommending to that Monarch the Conqueſt of Egypt, as conducive to the Eſtabliſhing a ſupreme Authority over the Governments of Europe.* 8vo. 89 pp. 2s. Hatchard. 1803.

That the conqueſt of Egypt had long been an object in the contemplation of France, even under the Monarchy, is well known; but the writer before us is, we believe, the firſt who has diſtinctly pointed out to the public (at leaſt in this country) the ſource from which that ſcheme originated. The celebrated Philoſopher Leibnitz, when Lewis the Fourteenth had prepared an expedition to Holland, endeavoured to perſuade him to change its deſtination, and employ it againſt Egypt. To induce him to this meaſure, he ſets forth the various advantages that would reſult to France from the poſſeſſion of that country, and ſhows the facility of the conqueſt, and the mode by which it might be effected. "The Memoir itſelf," the preſent author in his Preface obſerves, "is ſomewhat bulky," containing "numerous and prolix quotations from a variety of writers;" but he has given "the general outline of Leibnitz's plan, the principles upon which it is formed, and the political object to which it is directed," which, as he juſtly obſerves, "are all that concern us at the preſent day." "The expedition," he adds, "which in the ſummer of 1798 failed under Buonaparte, and aſtoniſhed the world by the uſurpation of Egypt, was only the eventual accompliſhment and exact execution of this very plan; whence it will follow that the Memoir may be able to throw light upon ſome circumſtances of that expedition, which have not yet been explained." He alſo remarks that "Buonaparte is carrying the execution of this meaſure far beyond what was ever meditated by Leibnitz; ſince the power and dominion which, according to the plan of Leibnitz, were to be divided between the crowns of France and Spain, will, by the ſcheme of the Firſt Conſul, become eventually united and concentrated in his own perſon." This he properly ſtates to be "a difference of the firſt moment, and which it infinitely behoves this country to conſider well." Several other judicious obſervations are contained in this Preface, and in a ſort of poſtſcript ſubjoined to the tranſlation (or rather abridgement) of the Memoir, in which the editor juſtifies the conduct of Great Britain in the retention of Malta, with good ſenſe and energy. The Memoir itſelf is chiefly curious, as it ſhows how literally the ſuggeſtions of a German Philoſopher made nearly a century ago, to a Sovereign of the Houſe of Bourbon, have been followed by the Corſican Uſurper of the throne of the Bourbons; and it ſhould warn the Britiſh government againſt any peace which ſhall not put an end to all hopes of the future accompliſhment of this project. In a note of the editor reſpecting the invaſion of Syria by Buonaparte, (which was one of the ſuggeſtions in Leibnitz's Memoir,) a handſome and well-merited compliment is paid to our gallant and able countryman, Sir Sydney Smith.

ART.

ART. 27. *Letter from a Gentleman in Barbadoes to his Friend in London, on the Subject of Manumiſſion from Slavery, granted in the City of London, and in the Weſt-India Colonies.* 8vo. 34 pp. 1s. Mawman. 1803.

The object of this publication is to ſhow that a practice which has prevailed of manumitting in England ſlaves from Barbadoes, and other colonies, by a deed atteſted before the Lord Mayor of London, is irregular and not warranted by the Act of Parliament by which it purports to be authorized, 5th Geo. 2. chap. 7. The author infers that ſuch ſlaves, if found again in the Weſt Indies, might ſtill be legally claimed by their reſpective maſters. In point of ſtrict law he appears to be right, as the Act of Geo. the 2nd conſiders negroes as property (in the Weſt Indies) and ſays nothing of manumiſſion. But when this author extols the *humanity* of the laws of Barbadoes, which require the depoſit of 200l. (and in caſe of a female 300l.) before the manumiſſion of a Negro can be made legal, by way of providing for their maintenance, we cannot but revolt againſt ſuch a doctrine. Surely ſome mode of employing, and conſequently maintaining, perſons in ſuch a ſituation might be found, without impoſing ſuch a reſtraint upon benevolence.

ART. 28. *The Speech of the Earl of Moira, delivered in the Houſe of Peers, on Wedneſday, the 9th of March,* 1803, *on the preſent Situation of Public Affairs.* 8vo. 6d. or 11s. 6d. per hundred.

At a criſis like the preſent, it is of importance that the ſentiments of all diſtinguiſhed political and military men, on the preſent ſtate of affairs, ſhould be made known. The ſpeech before us is not, we believe, publiſhed under the ſanction of the Noble Lord by whom it is ſaid to have been delivered, but has, if we miſtake not, been copied from the public papers. It ſeems, however, from every private account we have heard, to be in ſubſtance accurate; and is, as might be expected, able, ſpirited, and highly patriotic.

ART. 29. *A ſhort View of the Cauſes which led to and juſtified the War with France.* 8vo. 1s. 6d. Hatchard. 1803.

This is a plain, but perſpicuous, and, occaſionally, an animated detail of the perfidy and audacity of our great enemy, from the period of his ſigning the Treaty of Amiens, from which it manifeſtly appears, that the preſent conteſt (may it be ſucceſsful!) was on our part unavoidable. We are alſo among thoſe who are delighted with the ſimple ſtatement in his Majeſty's declaration, contraſted with the turgid, and falſe rhapſodies of the Firſt Conſul.

INVASION.

INVASION.

ART. 30. *Important Conſiderations for the People of this Kingdom, publiſhed July* 1803, *and ſent to the Officiating Miniſter of every Pariſh in England.*

This ſmall tract, which has been adopted, we obſerve, by the aſſociation at the Crown and Anchor, and reprinted by them, contains ſo judicious and excellent a ſtatement of the grounds and reaſons of the war, and of the true preſſure of the times, that we are willing alſo to give our aid to increaſe its notoriety and celebrity. We therefore reprint the following paſſage as an excellent ſpecimen of the whole.

" The grounds of the war are, by no means, as our enemies pretend, to be ſought for in a deſire entertained by his Majeſty to keep the Iſland of Malta, contrary to the Treaty of Peace, or to leave unfulfilled any other part of his ſacred engagements: they are to be ſought for in the ambition of the Conſul of France, and in his implacable hatred of Britain, becauſe, in the power and valour of Britain alone, he finds a check to that ambition, which aims at nothing ſhort of the conqueſt of the world. His Majeſty, ever anxious to procure for his people proſperity and eaſe, eagerly ſeized the firſt opportunity that offered itſelf for the reſtoration of Peace; but not without remembering at the ſame time, that their ſafety, for which it was his peculiar duty to provide, was not to be ſacrificed to any other conſideration. This peace he concluded with the moſt ſincere deſire, that it might be durable, and that the conduct of France would be ſuch as to authorize him to execute, with ſcrupulous punctuality, every one of the ſtipulations of the Treaty: but ſcarcely was that compact concluded, when the Firſt Conſul, at the very time that his Majeſty was ſurrendering to France and Holland, the great and numerous conqueſts he had made from them during the war, began a new ſort of hoſtility upon the weak and defenceleſs ſtates on the continent of Europe: Piedmont, a country equal to all Scotland, was added to France; Holland, which had, at the making of the peace, been recognized as an independent nation, became, more than ever, the object of French rapacity and deſpotiſm; was compelled to furniſh ſhips and ſtores for French expeditions, and to feed and clothe French armies; the only uſe of which was to keep her in a ſtate of ſlaviſh ſubjection, and to render her ſhores an object of ſerious alarm and real danger to Great Britain; Switzerland was invaded by a French army, which compelled the people of that once free and happy country, to ſubmit to a government framed at Paris, the members of which government were chiefly compoſed of men, who had betrayed the liberties of their country, and who were nominated by the Conſul himſelf. Notwithſtanding, however, all theſe and ſeveral other acts of aggreſſion and tyranny, ſome of which were highly injurious to Great Britain, and were ſhameful violations of the Treaty of Peace, ſtill his Majeſty earneſtly endeavoured to avoid a recurrence to arms; but the Conſul, emboldened by our forbearance, and imputing to a dread of his power, that which he ought to have imputed ſolely to our deſire to live at peace, manifeſted

manifeſted his perfidious intentions, again to take poſſeſſion of Egypt, whence we had driven him in diſgrace; again to open a road to our poſſeſſions in India, there to deſtroy one of the principal ſources of our wealth and our greatneſs.

" Not contented with thus preparing for our deſtruction from without, endeavouring to cut off our intercourſe with the reſt of the world, ſhutting, as far as he was able, all the ports of other countries againſt us; gradually deſtroying our navigation, commerce and trade; hemming us up in our own iſland, and expoſing our manufacturers, artizans, and labourers to the danger of ſtarving for want of employment; not contented with theſe malignant endeavours, and ſeeming to regard us as already within his graſp, he audaciouſly interfered in the management of our domeſtic concerns; required us to violate our laws by baniſhing thoſe ſubjects of the French Monarch, who had fled hither for ſhelter from his unjuſt and tyrannical government; demanded of us the ſuppreſſion of the liberty of ſpeech and of the preſs; and, in a word, clearly demonſtrated his reſolution not to leave us a moment's tranquillity, till we had ſurrendered our conſtitution, till we had laid all our liberties at his feet, and till, like the Dutch, the Italians, and the Swiſs, we had ſubmitted to be governed by Decrees ſent us from France.

" Beſides the motives of ambition, the deſire to domineer over, and to trample upon all the reſt of mankind, the Firſt Conſul has a reaſon, peculiar to himſelf, for wiſhing to reduce us to a ſtate of poverty, weakneſs, ſubmiſſion, and ſilence; which reaſon will be at once evident, when we conſider the origin of his authority, and the nature of his government. Having ſucceeded, through a long courſe of perfidious and bloody deeds, in uſurping the throne of his lawful ſovereign; having under the name of *Equality*, eſtabliſhed in his own perſon and family, a government the moſt pompous and expenſive, while the people are pining with hunger, and in rags; having, with the word *Liberty* continually on his lips, erected a deſpotiſm the moſt oppreſſive, the moſt capricious, and the moſt cruel that the Almighty, in his wrath, ever ſuffered to exiſt; having by ſuch means, obtained ſuch an end, he feared, that while there remained upon the earth, and eſpecially within a few leagues of France, a people enjoying under a mild and legitimate ſovereign, all the bleſſings of freedom; while there remained ſuch a people, ſo ſituated, he dreaded, and not without reaſon, that their ſentiments and their example would, by degrees, penetrate through his foreſts of bayonets, his myriads of ſpies, and would, firſt or laſt, ſhake the foundation of his ill-gotten power. He could not, indeed, impute either to our ſovereign or to his ſubjects, any deſign, much leſs any attempt to diſturb him in the exerciſe of his uſurped authority. We never have interfered, nor have we ever ſhewn any deſire to interfere in the concerns of the Conſul or his pretended Republic; and his Majeſty, even after all the acts of provocation, all the injuries and inſults committed againſt himſelf and his people, has now ſolemnly renewed his declaration, that his object is not to deſtroy or change any thing in the internal ſtate of other countries, but ſolely to preſerve in his own dominions, every thing dear to himſelf and his ſubjects."

ART.

ART. 31. *The Warning Drum, a Call to the People of England to reſiſt Invaders. By T. Newenham, Eſq. Author of "An Obſtacle to the Ambition of France," &c. &c.* 8vo. 16 pp. 3d. or for diſtribution 2s. 6d. per dozen, or 18s. per hundred. Baldwin, Debrett, Hatchard, Ginger, and Aſperne. 1803.

To give every encouragement in our power to patriotic and ſpirited publications like the preſent, to promote as much as poſſible their circulation, is as much our deſire as it is our duty. On a former occaſion, when this writer addreſſed the public, though we gave him credit for the beſt intentions, we did not feel ourſelves diſpoſed to acquieſce in all the opinions he advanced. Throughout the little tract now before us we find ſentiments unexceptionable, expreſſed in language forcible and clear. The object of the writer is to ſhow that the ſucceſs of our enemy, in his meditated invaſion of Britain, would be attended with even greater calamities than have been endured by any other nation which has been vanquiſhed by the arms of the French Republic. Thence he proves the neceſſity of a moſt vigorous and determined reſiſtance from Engliſhmen, of every rank and ſtation, and animates them in the following energetic terms:

"Is it not then better, is it not ten thouſand times better, to riſk a glorious, a virtuous death in the field, than to expoſe ourſelves to oppreſſions, vexations, inſults, torments, ſlavery without end? Yes! I think I hear thouſands of bold, free-born, honeſt-hearted, high-ſpirited Britons, loudly anſwering with one voice, Yes! Let the boaſting tyrant come on then with his ragged ruffians. He will find neither diſunited Dutch, diſheartened Swiſs, nor yielding Hanoverians here. He will find in this land multitudes of united Britons, who know the value of true liberty, and have true courage to defend it. He will find here the countrymen, the kinſmen, the brothers of thoſe heroes, who ſo lately fought and conquered under Howe, St. Vincent, Duncan, Nelſon, Abercrombie, Hutchinſon, and that diſtinguiſhed Officer, who is *at leaſt* equal to Buonaparte himſelf in proweſs, alacrity, and addreſs, and who infinitely ſurpaſſes him in magnanimity, and all the other virtues which ſhould adorn the character of a hero; need I tell my countrymen, need I tell the officers of the Britiſh navy, or the officers of the Britiſh army, that I mean Sir Sydney Smith? He will find the courage of our men, like that of our game-cocks and bull-dogs, *invincible*. He will find here thouſands, hundreds of thouſands, ready to ſhed every drop of blood in their bodies in defence of a King, under whoſe mild, equitable, paternal, auſpicious government, millions have uninterruptedly enjoyed all the bleſſings of ſocial life. He will find this iſland, ſo renowned through the univerſe for humanity, morality, and rational liberty, effectually protected by the potent arm of that GOD whom he has ſo often blaſphemouſly outraged and incenſed." *P.* 13.

POOR.

POOR.

ART. 32. *The Reports of the Society for bettering the Condition and increasing the Comforts of the Poor. Vols. III. and IV.* 1s. each. Hatchard. 1801 and 1803.

We have noticed with due reſpect, in our 12th and 15th volumes, pp. 558 and 87, the former publications of this excellent inſtitution. The ſociety perſeveres moſt ſucceſsfully in "uniting the exertions of the opulent and enlightened, for the general improvement and permanent advantage of the great maſs of our fellow ſubjects; for encouraging and promoting among the poor, habits of induſtry, prudence, foreſight, virtue, and cleanlineſs." It may well be queſtioned (we think), on the ſtrength of this among many proofs, whether Chriſtian benevolence was ever more alert; and eſpecially, whether it was ever more judiciouſly exerciſed, within this kingdom, than in the preſent age: and it happily appears from theſe Reports, that the *effect* of theſe exertions correſponds well to the deſigns of thoſe by whom they are made. We derive from ſuch facts a comfortable hope, that our countrymen in general (however depraved many individuals may be) are not ſo degenerate, as ſevere cenſors often repreſent them; and, believing that their patriotiſm and bravery are equal to their pious benevolence, we look without diſmay, and with humble confidence in the Great Diſpoſer of events, at the dangers which confeſſedly threaten our united kingdom.

AGRICULTURE.

ART. 33. *On the Appropriation and Incloſure of Commonable and Intermixed Lands: With the Heads of a Bill for that Purpoſe: Together with Remarks on the Outline of a Bill, by a Committee of the Houſe of Lords, for the ſame Purpoſe. By Mr. Marſhall.* 8vo. 88 pp. Nicol, &c. 1801.

That an author has "gained his own confidence," it is ſuperfluous to aſſure his readers; whether he deſerves *their* confidence or not, it is our duty to examine and report.

The title of the 1ſt chapter is, "On the Origin of Commonable and Intermixed Lands." We find nothing concerning this *origin*; and ſhould therefore have entitled this chapter, The Common-field Syſtem, *as it exiſted* ſome centuries ago, in the central parts of England. Mr. M. ſhows, that this ſyſtem, however it might ſuit the circumſtances of former times, yet is very improper at preſent. But might he not have demonſtrated this, without any of thoſe violent epithets, which modern reformers of agriculture (imitating *political* reformers, or rather, being the ſame perſons) introduce on all occaſions; "*abſurdity, ſtupidity, public apathy,*" &c.? Surely, theſe gentlemen conſider themſelves as engroſſing all the wiſdom and virtue of the nation.

We

We do not object to ſuch "a change of ſyſtem, as may adapt the preſent plan of management to exiſting circumſtances;" and will even allow this to be "a golden principle" in agriculture; though we do not (as moraliſts) agree to add, "on which the propriety of human actions principally depends."

Under the ſecond head,—*the Appropriation* of Commonable Lands,—Mr. M. modeſtly premiſes, "If the general law of appropriation, which *I* propoſed in the year 1788, had then paſſed, the preſent ſituation of the country might have been avoided." Here, however, we find ſome uſeful ſuggeſtions. At p. 22, the author begins to ſhow the diſregard of many agriculturiſts to the property of other perſons, and their hoſtility to the clergy in particular; when he talks of "the evil tendency of corn-tithes," which belong to their owners by as good a title as the fields belong to the landlords. "It ſtands part of the ſtatute law, I believe, that lands, which have never been *under tillage*, ſhall not pay tithes, during the firſt ſeven years of their cultivation." P. 22. We recommend to Mr. Marſhall's more attentive conſideration, the ſtatute 2 and 3 Ed. VI, c. 13. and the caſes determined upon it. "The clergy, in their praiſe be it ſuggeſted, are not unmindful of their temporal concerns." P. 25. We wiſh there were as much truth as there is vulgar malice in this ſuggeſtion; for we fear that there are few benefices in the kingdom which have not been materially injured by the want of that *mindfulneſs* which is here commended. In the room of this panegyric, we would ſubſtitute an *admonition:* Let the clergy be *very* mindful of their temporal concerns, when they have to deal with framers of incloſure bills, valuers of tithes, and commiſſioners for incloſing. At p. 84, note, and p. 85, we find good reaſon for admoniſhing them to be thus mindful, in caſe of their being committed to the care of Mr. Marſhall, whoſe "Sketches and Heads" of Acts of Parliament on theſe ſubjects, in a new-fangled language of his own, and with many very exceptionable proviſions, we do not think it worth while to abſtract for the uſe of our readers.

MISCELLANIES.

ART. 34. *Female Biography, or Memoirs of illuſtrious and celebrated Women of all Ages and Countries, alphabetically arranged. By Mary Hays. Six Volumes.* 12mo. 1l. 11s. 6d. Phillips. 1803.

We had at firſt intended to have placed this publication among our principal articles, for it is really compoſed of entertaining and intereſting materials. We were, however, induced to give it its preſent ſituation, from the conſideration that it is almoſt entirely a compilation; that, though conſiſting of ſix volumes, the lives of ſix individuals comprehend almoſt half of the matter exhibited, namely, Catherine the Second of Ruſſia, our illuſtrious Elizabeth, and, to deſcend from great to ſmall, Madame Roland, &c. &c.

The name of the editor muſt be familiar to our readers; and the whimſicality of her principles and opinions, to uſe no harſher term, we have before reprobated. The ſame unfortunate bias predominates

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in this work; and there is a great deal indeed, if we were diſpoſed to be ſevere, that we might animadvert upon in ſtrong terms of cenſure; yet the whole, though an imperfect, is an entertaining work, and ſhows a conſiderable degree of taſte, good ſenſe, and judgment, though often impaired and diſcoloured by fantaſtical opinions, drawn from the ſchool in which *one* Helen Maria Williams has diſtinguiſhed herſelf with equal vanity and folly.

ART. 35. *The Lives of the moſt eminent Painters, from the Year* 1250, *when the Art of Painting was revived by Cimabue, to the Year* 1767, *abridged from Pilkington. By Edward Shepard, D. D. late Rector of Battiſcomb, Vicar of Great Toller, Dorſet, and Chaplain to the Counteſs Buchan.* 8vo. 3s. Jones. 1803.

The original work, of which this is an abridgment, was for a long period remarkably ſcarce; it has been republiſhed, but is ſtill of conſiderable price. Out of 1400 painters, mentioned by Pilkington, many of whom are of no note, and forgotten, the preſent editor has ſelected one of the moſt eminent of every ſchool; which lives he has alſo abridged. It appears a convenient manual, though we think that of ſome of the more diſtinguiſhed artiſts, the accounts are too conciſe.

ART. 36. *A View of Modern France, and Britiſh Traveller's Guide from London to Paris; containing the moſt minute Information for Travellers, from the Moment of their intending to leave London to their Arrival, and during their Stay in Paris; with Forms of Paſſports, and every neceſſary Information reſpecting them; illuſtrated with Maps and an Engraving. By David Morrice, Author of the Art of Teaching, and Mentor, or the Moral Conductor of Youth, &c.* 12mo. 6s. Hatchard. 1803.

This publication appears a day after the fair, otherwiſe, in many reſpects, it might be a uſeful manual, as far as information concerning roads, inns, paſſports, &c. is concerned. The writer appears more partial to Bonaparte than we truſt Engliſhmen are in general inclined to be. He calls him, "the great man who has done ſo much for France and mankind." That is, in plain Engliſh, who has reduced the one to ſlavery, and introduced miſeries and calamities without end or number among the other.

ART. 37. *Elements of War, or Rules and Regulations of the Army, in Miniature, ſhowing the Duty of a Regiment in every Situation. By Nathaniel Hood, Lieut. H. P. 40th Regiment.* 12mo. 7s. Debrett.

This tract is ſo preciſely ſimilar to the great variety of treatiſes on this ſubject which were publiſhed during the laſt war, that we can only recommend it as being very conciſe, and as being the neweſt, and therefore probably containing fewer errors than its predeceſſors. It profeſſes to adhere, and, as far as we have been able to compare them, does adhere ſtrictly, to the ſyſtem of General D. Dundas, which is eſtabliſhed by royal authority: it is not liable, therefore, to the cenſure which we have been obliged to caſt upon ſome other publications of this nature, that, by aiming at novelty, they have introduced confuſion into the ſyſtem, and encouraged a diſobedience of orders.

ART. 38. *An Addreſs to the People of Great Britain, Obſervations on the late Negotiation between this Country and France, and an Account of Bonaparte's Project for the Invaſion of England, in Concert with a certain great Potentate. By John Corry, Author of a Satirical View of London, &c.* 12mo. 2s. Croſby. 1803.

The author deſerves credit for the ſpirit which dictated, if not for the ſkill with which he has executed his deſign. He gives an account of the negociation as it appeared in the official papers, and concludes with repreſenting Beelzebub as acting in concert with the Firſt Conſul in his deſigns upon this country.

ART. 39. *Letter to the Right Hon. Lord Pelham, on the State of Mendicity in the Metropolis. By Matthew Marteu, Eſq.* 8vo. 1s. 6d. Hatchard. 1803.

A number of important facts are here brought together, which will be of material uſe to future writers on the population and ſtatiſtical hiſtory of the metropolis. We doubt much whether any great advantage will, at preſent at leaſt, be the reſult of this inveſtigation, though conducted with the greateſt diligence and the moſt benevolent intentions.

ART. 40. *Conſiderations on the Laws of Honour, occaſioned chiefly by a late melancholy Event. By a military Gentleman.* 8vo. 1s. 6d. Ginger. 1803.

This is a pert, flippant, and puerile apology for duelling. We will not allow any laws to be obligatory but thoſe of God and our country, againſt both of which, duelling is an enormous offence. If we can give our approbation to any part of this publication, it is to what the writer ſays of the office of the Second, who in moſt caſes may, and in all caſes ought, to prevent matters from coming to extremities. Much indeed have thoſe Seconds to anſwer for, who, in a raſh quarrel, precipitate the affair to a fatal iſſue, and exaſperate where they ought to ſoften the emotions of paſſion and thirſt for revenge.

ART. 41. *Letters on the Importance of the Female Sex; with Obſervations on their Manners, and on Education. By Miſs Hatfield. Author of Caroline, or She lives in Hopes; inſcribed by Permiſſion to Her Royal Highneſs the Princeſs of Orange.* 8vo. 157 pp. 4s. Vernor and Hood. 1803.

Theſe Letters are addreſſed to "an unmanly, unbleſt bachelor," and are deſigned to correct his opinions, and thoſe of many like him, who "conſider the female ſex in a very diſadvantageous point of view." The author wiſhes to "inculcate ideas of their own importance:—to poſſeſs them with that laudable ſelf-eſteem which is founded on juſt and lawful rights;—to incite to a practice of thoſe decencies, flowing from the delicacy of modeſty, ſenſibility, and a well-directed judgment, ſo beautiful in a female character;—to point out the diſadvantages of mental ignorance or neglect, of frivolous purſuits, of diſſipation, and of thoſe volatile inconſiſtencies, which, by a weak indulgence,

ſo often amount to criminal indiſcretions;"—and to "bring the mental powers of the female into a nearer competition with thoſe of the oppoſite ſex," who have "too long thought it an advantage to conſign the fair ſex to ignorance; that, by a monopoly of knowledge, their ſuperiority might be ſupported." "But, may the period ſoon arrive, in which the fair ſex will approach nearer the ſtate of perfection, which they are labouring to reach! May they at length, by finding the path of wiſdom and truth, wholly emerge from the mazes of mental obſcurity and error; and, from a dawning of light, be ſo charmed with the beauteous proſpect, that, by an induſtrious progreſſion, they may enjoy the meridian ſplendour of intellectual knowledge!" We do not hear whether the author's correſpondent, or any other bachelors, have been perſuaded by her to "exchange their title;" if not, ſhe may well pronounce their perverſeneſs to be unconquerable, which did not yield even to ſuch ſtrains of eloquence as theſe: "As the benign properties of the ſolar rays diſſipate and diſpel groſs vapours in the material world, ſo does the preſence of women operate in the intellectual." P. 4. "In vain, until her appearance, did the unſullied beauties of a new creation glow before the raviſhed eye, and the moſt delicate fragrance gratify the ſenſe: in vain did the melodious inhabitants of the airy regions chaut their raptures around, or the unclouded azure of an eaſtern ſky diſplay itſelf in the lofty vault of heaven." P. 6. "Too often are they like travellers, encompaſſed by darkneſs, in a miſtaken path; who, finding no firmneſs in the baſis on which they tread, and *obſcurely* enlightened by a *glare* of error, follow the faithleſs guide through a maze of danger; till the trembling mire ſinks beneath their feet, and hides them for ever from the rays of truth and virtue." P. 43.

ART. 42. *Hints on the Education of the lower Ranks of the People, and the Appointment of Parochial Schoolmaſters. Reſpectfully ſubmitted to the Proprietors of Land in Great Britain. By George Chapman, LL. D.* 8vo. 33 pp. 6d. Cadell and Davies. 1801.

Much as the education of the poorer claſſes of ſociety has been promoted by individual benevolence, there is ſtill wanting in *England* (what Scotland has long enjoyed) a general eſtabliſhment of parochial ſchools, ſubject to due controul and ſuperintendance. To recommend ſuch an eſtabliſhment in this kingdom, and an increaſe to the emoluments of ſchoolmaſters in Scotland (now become wholly inadequate to their ſituation and duties), are the laudable objects of the tract before us. It was publiſhed during the late ſhort interval of peace, when, the author rightly judged, plans of internal improvement were more likely to gain attention. That flattering period has unfortunately paſſed away; but we ſtill hope to ſee the time when the author's benevolent wiſhes may be realized, and the ſyſtematic education of the poor become a ſubject of ſerious conſideration with the legiſlature.

The remarks of this author, though it cannot be expected that they ſhould have much novelty, appear to be ſuggeſted by good ſenſe, and dictated by the beſt intentions.

FOREIGN

FOREIGN CATALOGUE.

FRANCE.

ART. 43. *Lettres à Sophie ſur l'hiſtoire, par* Fabre d'Olivet. 2 voll. 8vo. Paris, 1802.

The two firſt volumes of this work, intended to trace the hiſtory of the firſt ages of the world, and of the firſt empires, contain ſixty-one Letters. Their object is, to remove the veil which conceals the origin of the globe and the early hiſtory of mankind. Of the author's ſucceſs, in regard to the former part of this undertaking, our readers will be able to form ſome judgment from the following extract.

" La terre, émanée du ſoleil, en eut d'abord tout l'éclat; le feu raréfiant toutes ſes parties, augmentoit conſidérablement ſon volume; ſon océan et ſes fleuves, réduits en vapeurs, formoient un atmoſphère immenſe autour d'elle . . .; ſéparée du ſoleil, dont elle n'étoit qu'une partie hétérogène, elle perdit peu à peu ſa lucidité. . . . . L'incendie ceſſa, et bientôt la matière qui la compoſoit acquit de la conſiſtance. Quand ſa partie intérieure fut refroidie, les eaux ſe condenſèrent, et tombèrent ſur ſa ſurface . . .; elle n'offroit alors qu'un océan ſans rivage, dont les vagues énormes rouloient au gré des vents, &c. &c."

What a number of ages paſſed before this earth was covered with inhabitants! How great likewiſe was, according to this author, that of the deluges! It was on their account chiefly that mankind firſt occupied the ſummits of the mountains, extending themſelves into the plains in proportion only as the waters retreated.

" Le Caucaſe et l'Atlas ſervirent de berceau à la race humaine; le Caucaſe qui domine ſur l'Aſie preſqu'entière, depuis le Pont-Euxin juſqu'à la mer des Indes; et l'Atlas qui ſe prolonge en Afrique, depuis la mer Rouge juſqu'aux colonnes d'Hercule."

Caucaſus, charged with an exceſſive population, produced colonies. The firſt of theſe was eſtabliſhed on Mount Atlas, poſſeſſed itſelf of Africa, and of the coaſts of Aſia; its heroes were the gods of their reſpective nations: the ſecond was that of the *Peris* or Perſians, Parſis or Parthians; it cultivated the immenſe plain lying to the eaſt of the Caſpian Sea.

" Les Scythes ou Celtes," ſays M. *F. d'O.*, " furent la troiſième colonie qui ſe ſépara du peuple primitif; du nord de l'Aſie elle pénétra en Europe depuis le Pont-Euxin juſqu'aux îles britanniques, et depuis les rives du Tage juſqu'à celles du Boryſthène; elle devint la tige d'une foule de nations belliqueuſes. . . . Des Atlandes ſortirent les Syriens, Phéniciens, Arabes, Ethiopiens, &c."

From the *Peris* of Aſia deſcended the Aſſyrians, the Perſians, the Bactrians, the Indians, the Chineſe, &c. The Scythians formed the Pelaſgians, the Thracians, the Greeks, &c. From theſe, united with the vanquiſhed *Peris*, were derived the Cimmerians, the Sclavonians, the Teutones, the Sarmatæ, the Getæ, &c. The author tells us, from a conſideration of their religious inſtitutions, of their language, and of their local ſituation, to what primitive branch each people muſt have belonged.

Having traced the geneology of nations, Mr. *F. d'O.* preſents his readers with the hiſtory of the firſt known empires, namely, thoſe of the Aſſyrians, the Perſians, the Medes, &c. We cannot give a better idea of his ſtyle, than by citing one of the laſt pages of his ſecond volume; in which, promiſing a continuation of his work, he ſays to Sophia:

" Je déroulerai à tes regards, avec les annales des Egyptiens, celles des Hébreux; je te montrerai Tyr et Sidon, ſi célèbres dans les faſtes des peuples commerçans. Les Phéniciens nous conduiront en Grèce; je parcourrai avec toi ce pays enchanté où les graces avoient des autels, où les dieux, ſouverains de l'Olympe, trouvèrent un Homère pour les peindre à l'imagination, un Phidias pour les retracer aux ſens, et les préſenter à l'adoration des peuples. Après nous être encore une fois égarés dans les temps héroïques et fabuleux, nous reviendrons aux ſiècles hiſtoriques, et nous nous y arrêterons. Nous verrons les ſucceſſeurs de Cyrus, ces monarques inſenſés, battus d'abord par une poignée de heros, tomber enfin ſous les coups des Grecs, et céder au génie d'Alexandre. L'hiſtoire de la Grèce nous conduira ſans effort à celle de Carthage, et celle de Carthage à celle de Rome: là nous ſuivrons, dans ſes développemens moraux et politiques, ce peuple guerrier, qui ſortant du plus humble berceau, s'élève rapidement, s'agrandit des peuples qu'il dévore, marche de conquête en conquête, étend ſes bras dominateurs d'un empire à l'autre, et finit par embraſſer la terre entière." *Eſpr. d. Journ.*

ART. 44. *Tableau de la police de la ville de Londres*, in 8vo. Paris. 1803.

The author intends to publiſh ſucceſſively ſimilar *Tableaux* of the police of the other capitals of Europe, from which he means afterwards to form a *Dictionnaire Univerſel de Police.*

In the general diſpoſitions relative to the police of London, it is obſerved, 1. that an extraordinary reſpect is ſhown for the liberty and property of individuals, and great care taken to ſecure to the oppreſſed a recourſe to competent judges and tribunals; 2. that it is ſcarcely ever found neceſſary to employ the military force in ſupport of good order; and, 3. that the police is neither vexatious nor expenſive.

The author begins by giving an account of the magiſtrates and other officers of police. He obſerves, that the Juſtices of Peace, the firſt magiſtrates of the police, receive no ſalary from government; but that the extent of their authority, and the high conſideration which is attached to their dignity, make perſons of the firſt rank deſirous of exerciſing its functions.

" Dans

" Dans les villes ou bourgs," adds he, " qui ont leurs propres magiſtrats, comme le lord maire et les aldermens de la cité de Londres, ces magiſtrats ſont juges de paix de droit. . . . . Choiſis par leurs confrères ou par le corps de la bourgeoiſie, ils ne ſont pas obligés d'avoir recours au roi pour avoir leur commiſſion."

" In the country," proceeds this author, " the juſtices of peace generally hold their ſittings in their own houſes, and are not obliged to call in the aſſiſtance of their colleagues, but in certain caſes pointed out by the law. But

" a de certaines époques ils s'aſſemblent dans un café ou dans une taverne, au nombre de dix, de vingt, et quelquefois davantage. Tous les trois mois ils ſe réuniſſent dans l'endroit du comté où ſe rend la juſtice, pour y tenir les ſeſſions . . . . . qui durent trois ou quatre jours . . . . . Le nombre des juges de paix eſt illimité ; il y en a quelquefois deux cents et juſqu'à quatre cents dans un comté . . . . Ceux qui ſont en exercice forment le plus petit nombre."

In the moſt critical circumſtances, adds the author, the juſtices of peace have been able to diſperſe mobs by their preſence only.

The author then proceeds to treat of the police of London, Weſtminſter, and Southwark, of the " *tribunal de Bow ſtreet,*" where he ſays, that " les trois membres de ce tribunal ſont payés par le roi : il y a trois commis, douze aſſiſtans et une patrouille à pied d'environ cinquante hommes pour garder les routes aux environs de Londres, depuis la fin du jour juſqu'à minuit," &c. &c. *Ibid.*

ART. 45. *Cours d'hiſtoire, faiſant ſuite au Cours de Coſmographie, &c. comprenant,* 1°. *les conſtitutions de la plupart des états de l'Europe ;* 2°. *l'expoſé des rapports militaires, politiques, &c. ;* 3°. *un coup d'œil général ſur les généalogies des principales maiſons ſouveraines de l'Europe ;* 4°. *un apperçu ſtatiſtique des états d'Allemagne ; par* Mentelle, *membre de l'Inſtitut national.* Paris, 8vo. pr. 4 fr.

This elementary work, intended for the purpoſe of education, will be found exceedingly uſeful to thoſe who are imperfectly acquainted with the conſtitution, the laws, and the hiſtory of the different nations of Europe, or who have ſcarcely any idea of that compoſition of ſtates which forms of them, as it were, one large political family. Such indeed is the character of all the works which have been publiſhed by Mr. *M.* for the laſt thirty years. *Magas. Encyclopéd.*

ART. 46. *Traité de la grande culture des terres ; ouvrage utile à tous les cultivateurs et aux perſonnes qui voudroient faire valoir de grandes exploitations ; par* Iſoré, *cultivateur propriétaire à Louveaucourt ;* 2 voll. Paris, 1802.

We have here ſome excellent obſervations on agriculture and on the management of cattle. The author deſerves the more confidence, as he has attached himſelf principally to the moſt ſimple theories and proceſſes. *Ibid.*

ACKNOW-

ACKNOWLEDGMENTS TO CORRESPONDENTS.

We have received a Letter of ſome length and importance, from the editor of the *Aſiatic Annual Regiſter*, in defence of a paſſage in the hiſtorical part of that work, to which we objected (p. 636) as erroneous. As his defence turns entirely on an attack upon Col. Dow's tranſlation of Feriſhta, which he calls "the moſt unfaithful tranſlation he ever peruſed," we have only to anſwer, that we conceived it to deſerve a very different character, and therefore relied on it. He ſays, that *Dow* was miſled by the name *Chin* in his original, which he took to mean China, but which meant, in fact, Eaſtern Thibet, and the northern parts of the preſent empire, not then pertaining to China. *Khotaï*, he adds, was the name uſed by Feriſhta, and other Muſſulman writers, for China. If this be ſo, our authority is undoubtedly ſubverted, and our remark falls to the ground. Moſt earneſtly then it is to be wiſhed, that a writer, who can ſo correct Dow's tranſlation of Feriſhta, would himſelf produce a new one. We muſt obſerve, however, that in *Ebn Haukal's* Geography *Cheen* or *Chin* is uniformly uſed for China. See p. 4, &c.

We are informed by one or two friends, that Mr. John King, whoſe very ingenious *Eſſay on Arithmetic* we noticed laſt month (p. 686) is a young man, at preſent articled to an attorney. He has never been in France, and conſequently is a different perſon from the author of *Letters from France*, of whom he has no knowledge.

K. C. writes, that *J. Yonge*, the author of a tract on *the Importance of reconſidering our baptiſmal Vow*, is not a *Mr. Yonge*, as we had ſuppoſed; but *Juliana Yonge*, who has written alſo *a plain Commentary on the Bible*, and other works. If ladies will put only the initials of their Chriſtian names, ſuch miſtakes muſt happen.

LITERARY INTELLIGENCE.

On the occaſion of the preſent threatened attack of this Iſland, a new edition of *Mr. Maurice's* ſpirited Poem, called *the Criſis*, will immediately appear. It was written on the threat of invaſion in 1798. See our twelfth volume, p. 65.

Mr. Donovan has announced his intention of publiſhing a general illuſtration of *Foſſil Shells*, and other organic remains, that are found in that ſtate in Great Britain.

Mr. Southey is at preſent employed upon a work, to be entitled *Bibliotheca Britannica*, or a complete Hiſtory of Engliſh Literature.

ERRATA IN VOL. XXI.

P. 476, et paſſim. for "Overton's true Church*man*," read Churchman
552, for "*practical* Petition," read *poetical*.